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How to Become a Buddhist Monk: A Re-edition of One of the Gilgit *Karmavācanā* Texts

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Introduction

Vinaya literature prescribes various ‘legal’ acts (Skt. *karman*-, Pāli *kamma*-) necessary for the day-to-day running of the Buddhist order. The exact formulas to be recited in order to perform various legal acts are preserved in a formulary called the *Karmavācanā* (Pāli *Kammavācā*).

Among the ‘Gilgit Manuscripts’ discovered in the village of Naupur near Gilgit in 1931 and 1938,¹ there are two *Karmavācanā* manuscripts,² the Sanskrit text of which has already been published: the text dealt with by BANERJEE 1949 and VON HINÜBER 1969 belongs to one manuscript, and that by WILLE 1990: 148–153³ to another.

This article offers a re-edition of folios 43–54 belonging to the *Karmavācanā* text which was first published by Anukul Chandra BANERJEE. This *Karmavācanā* contains the ordination formulas for Buddhist monks.⁴ The main reason to re-edit these folios is that whereas related *Karmavācanā* texts, i.e. BhīKaVā (re-ed.) and Upj (re-ed.), have been re-edited, a re-edition of the *Karmavācanā* has not been published. The following three editions of the *Karmavācanā* are available to me:

* I owe deep gratitude to Klaus WILLE for having supplied me with a draft of his reading of this *Karmavācanā* text, read through a draft of this paper and made valuable suggestions and corrections. It goes without saying that any errors of fact and indefensible opinions are my own. I am thankful to Petra KIEFFER-PÜLZ for having read through a draft of this paper and made some comments, and to Shayne CLARKE for having corrected my English.

¹ For details of these manuscripts, see VON HINÜBER 1979, 2014 and GMNAI 1: xi–xiii, 1–4.

² See GMNAI 1: 35–36, 78–79, where the two manuscripts are named ‘ms 1’ and ‘ms 2’, respectively. Manuscript 1 has consecutive folio numbers running from 39 to 54 for the *Karmavācanās*. However, a curl-like symbol representing *siddham* is made at the beginning of 43 recto. SANDER 1986: 256 tentatively summarized that ‘[f]rom approximately the 6th century A.D. onwards, ... curl-like symbols are written at the beginning of manuscripts and inscriptions found in the Gilgit area.’ It is to be noted that the symbol is here used in the middle of the manuscript, not at the beginning of the manuscript; for the same instances, see GBM (Fac.Ed.), Part 7: 1394 (folio 13 recto) and WILLE 2008: 341–342, 346. Taking into consideration that the invocation *namas sarvva-jñāya* follows the symbol here, it would mean that a new text commences at 43 recto.

³ See also WILLE 1990: 129–130.

⁴ For an overview of ordination among the (Mūla)sarvāstivādins, see SAKURABE 1964. Cf. also YAMAGIWA 1987.

1. BANERJEE 1949
2. KaVā (Mū/Ba): 57–73
3. ‘Lesung des Textes anhand von Faksimile-Edition und Photos von K. Wille’

KaVā (Mū/Ba) is basically a reprint of BANERJEE 1949. Although the ‘Lesung des Textes anhand von Faksimile Edition und Photos von K. Wille’ is regrettably unpublished as a whole, its reading is cited as ‘Skt.C’ in Upj (re-ed.).⁵

The facsimile or digital materials of the folios concerned have been published several times so far. The following five are available to me:

1. GBM (Fac.Ed.): 1.69–92
2. ²GBM (Fac.Ed.): 1.69–92
3. Positive photos with the shelf mark ‘Xc 136’
4. Risho CD-ROMs: vol. 3, folder no. 21.17, file nos. 02117028–02117040
5. GMNAI 1: 254–259

²GBM (Fac.Ed.) is a reprint of GBM (Fac.Ed.).⁶ Photographs with the shelf mark ‘Xc 136’ are kept in the Seminar für Indologie und Tibetologie, Georg-August-Universität Göttingen.⁷ Volume 3 of the Risho CD-ROMs was made in March 2003.⁸

In this paper, one of the Sanskrit *Karmavācanā* texts⁹ is re-edited on the basis of GMNAI 1. GMNAI 1: 3 enumerates several advantages over the previous facsimile

⁵ See Upj (re-ed.) 13: ‘[Sanskrit] ... C: ... [D]er Text wird hier nach einer neuen Lesung der Handschrift von K. WILLE zitiert’.

⁶ According to GMNAI 1: 2, ‘[i]n the 1995 edition [= ²GBM (Fac.Ed.)], the numbering of folios from several manuscripts does not correspond to that of the first facsimile edition [= GBM (Fac.Ed.)]. The 1995 edition silently follows the 1977 rearrangement.’ Thus, strictly speaking, there is another facsimile edition in addition to GBM (Fac.Ed.) and ²GBM (Fac.Ed.). However, the ‘1977 edition’ is not accessible to me. On the shortcomings of ²GBM (Fac.Ed.), see VON HINÜBER 2014: 92 and GMNAI 1: 2–3.

⁷ Through the kind offices of Prof. Dr. Thomas OBERLIES, I was allowed to take a copy of the photos Xc 136 (a)–(c) in October 2011. Although it is unknown when the manuscript was photographed, the photos were, according to the memory of Dr. Klaus WILLE, purchased from Prof. Dr. Oskar VON HINÜBER probably in the 1990s. Xc 136 (a) contains positive photos corresponding to GBM (Fac.Ed.) 1.2–15 of the *Prātimokṣasūtra*, Xc 136 (b) those corresponding to GBM (Fac.Ed.) 1.17–60 of the *Prātimokṣasūtra* and to GBM (Fac.Ed.) 1.61 (folio 39 recto) of the *Karmavācanā*, and Xc 136 (c) those corresponding to GBM (Fac.Ed.) 1.62–73, 75–92 (folios 39 verso–45 recto, 46 recto–54 verso) of the *Karmavācanā*.

⁸ Presumably, folder 21 of this volume is a digitized reproduction of reel 1 of ‘microfilms produced by the National Archives of India (4 reels, microfilmed from 1952 to 1953)’ [GMNAI 1: 1]. In addition, the *Karmavācanā* material of reel 1 is also available to me.

⁹ For the *Karmavācanā* texts neither Tibetan nor Chinese translations are known. Yet, Tibetan and Chinese parallels are reported and dealt with in Upj (re-ed.). Since Upj (re-ed.) uses common section numbers between Sanskrit, Tibetan and Chinese texts, readers of this article can easily locate Tibetan and Chinese words, phrases or sentences in question on the basis of reference to the section numbers

editions in terms of image quality. That is the case. On the other hand, however, GMNAI 1 also has a disadvantage in terms of the manuscript itself. Comparing photos in GMNAI 1 with those in GBM (Fac.Ed.), it can be seen that parts of letters in GMNAI 1 are more damaged at the end of 47r2, 49r1, 2, 50r1, 2, 53r2 and so forth than those in GBM (Fac.Ed.).¹⁰ Unfortunately, it means that the manuscript has been damaged after it was photographed for the publication of GBM (Fac.Ed.).¹¹ Nevertheless, the Buddha himself says:

vyayadharmāḥ sarvasaṃskārāḥ (MPS § 42.11, cf. § 44.5)

Manuscript: The manuscript including this *Karmavācanā* is kept at the National Archives of India in New Delhi. The *Karmavācanā* is written on birch bark manuscript in a Brahmi script, ‘Proto-Śāradā’ or ‘Gilgit/Bamiyan Type II’,¹² which was in use in Gilgit and Bamiyan from ca. 6th to ca. 11th centuries CE.¹³

Each folio belonging to this *Karmavācanā* measures approximately 7 cm long and approximately 28.6 cm wide according to the digital ruler pasted below the recto of each image.¹⁴ It is written with 7 lines on each side, excluding 54 verso which has only 2 lines of text. There are approximately 42–47 *akṣaras* to a complete line. The unwritten rectangular area around the string-hole normally occupies the space of approximately 4 *akṣaras* on lines 4 and 5, and commences at around the 13th *akṣara* of the respective line. However, this rectangular area occupies lines 4–6 on 44 recto, and lines 3–5 on 45 verso,¹⁵ 47 recto, 51 verso and 53 verso.

of Upj (re-ed.) in this article, except for sections 1.1–3 of the *Karmavācanā*. Tibetan parallels are referred to in sections 1.1–3, since these sections have no correspondence in Upj (re-ed.).

¹⁰ In the folios that I checked belonging to this *Karmavācanā*, the degree of damage in ²GBM (Fac.Ed.) is the same as that in GBM (Fac.Ed.), although ²GBM (Fac.Ed.) is considerably worse in the image quality than GBM (Fac.Ed.). That is, the manuscript photographed in ²GBM (Fac.Ed.) was less damaged than that in GMNAI 1. However, the manuscript photographed in Xc 136 and Rissho CD-ROM 3 was presumably identical in terms of damage to that in GMNAI 1. Furthermore, even the manuscript in the microfilms produced by the National Archives of India in 1952, here in particular in frames 248, 250 and 251 of reel 1, was almost as damaged as that in GMNAI 1. Cf. ‘the exposures preserved in the microfilms are not identical to those in the photographs used to produce the facsimile edition or the reproductions appearing therein, and these differences suggest that the manuscripts were photographed (perhaps photographed and micro-photographed) at least twice prior to the digital photography for the present edition [=GMNAI 1]’ [GMNAI 1: 2, cf. GMNAI 1: 80].

¹¹ See, however, note 98 below.

¹² On the name of this script, see SANDER 2007.

¹³ See SANDER 1968: 160 and 2014: 173. Cf. SANDER 1989 and MELZER 2014: 229–230, 262–268.

¹⁴ See VON HINÜBER 1969, 103: ‘Serial No. 3: 38 Blätter, 28,7 zu 7cm, Schnürloch ca. 9,2 cm vom linken Rand.’

¹⁵ A letter, probably *ṣye*, can be made out within the rectangular area around the string-hole on line 3 of 45 verso. It seems that the letter was written down once there, rubbed off, and then a slightly different letter (*ṣyā*) was written again at the other end of the rectangular area.

Handwriting: The following three points are to be noted:

- 43r5: the *ā*-sign in *upasampādayati* is written interlinearly in a form similar to that of (Kuşāṇa and) Gupta script
- 44v7: the *i*-sign in *jātarūparajatapratigrahaṃ** is ornamentally curved
- 51v7: the letter *na* in *jñānaṃ* is written in poor handwriting

Editorial policy: Since anyone can easily check the manuscript by using the new facsimile edition, no diplomatic transcription is made in this article.¹⁶

Insertion of *daṇḍas* with angle brackets is unacceptable, since the insertion prevents *sandhi* occurring in the manuscript: e.g. 45v1–2: *idaṃ cīvaraṃ samghāṭīm adhi-
tiṣṭhāmy ākāṃkṣamāna*¹⁷ The sentence ends with *adhitiṣṭhāmy* and a new one begins with *ākāṃkṣamāna*. If a *daṇḍa* were inserted, it would be *adhitiṣṭhāmy <|> ākāṃkṣa-
māna*. In principle, it is impossible that *sandhi* appears between words separated with a *daṇḍa*.¹⁸ For similar instances, see *māsi dāso? mā āhṛtakah? mā prāptako? mā ...* at 46v1–2, *śṛṇu tvam āyusmann. anekaparyāyeṇa Bhagavatā ...* at 50v3, 51v2–3, *bhikṣuḥ ...
dhvasyate bhikṣubhāvād. dhatam asya bhavati śrāmaṇyaṃ* at 49v6–7, 50r7, 53r2 and so forth.¹⁹ Hence, I will use punctuation marks other than *daṇḍas*, i.e. Western punctuation marks. For this reason, I punctuate all of the *Karmavācanā* text with Western punctuation marks even at places where *daṇḍas* are used.²⁰

My editorial principles are as follows:

- I punctuate the romanized text with commas (,), periods (.), question marks (?) and dashes (–), although these are not found in the manuscript.²¹ The commas, periods, question marks and dashes do not affect *sandhi* between words.
- I do not correct *sandhi* by deleting sounds according to the rules of classical Sanskrit.²²

¹⁶ For the state of the folios, see ‘Condition’ and ‘Remarks’ in GMNAI 1: 35. Incidentally, the ‘Remarks’ should be supplemented with information on a highly placed ‘dash’ at 49v2.

¹⁷ See also Var-v, Preface, notes 52–54.

¹⁸ In addition to the insertion of a *daṇḍa*, if *y* is changed to *i* (*adhitiṣṭhāmi <|> ākāṃkṣamāna*), then that is possible. However, the reading *adhitiṣṭhāmi* does not appear there in the manuscript.

In Vedic prose, *sandhi* occurs even at the end of sentences unpunctuated with *daṇḍas*, e.g. *té vājam āgacham̐s. tasmāt ...* MS I 166.18, KS I 204.16; *anṛtaṃ hi matto. yadā hi ...* KS I 205.2f.; *brāhma hi brāhmaṇó. 'tho ...* ŚBM 422.6f. ≈ ŚBK 396.27f. It is not the end of a sentence but the presence of a *daṇḍa* that prevents *sandhi*.

¹⁹ Cf. also Var-v, Preface, notes 64, 67.

²⁰ In addition, the use of *daṇḍas* is sometimes ambiguous in manuscripts, since they are used as the equivalent of commas in sentences (e.g. Var-v §§ 75r4, 77v5, 78v5, etc.) as well as periods at the ends of sentences (e.g. Var-v §§ 75r7(2×), 8, 9, 10(2×), etc.). Cf. also the use of centrally placed dots (•) as commas at 44r2, 53r3, and as periods at 43v4, 44v5, 47r5, etc., in this *Karmavācanā*.

²¹ I transcribe ‘visarga-daṇḍa’ in this manuscript with colons (:). I do not otherwise use colons in my re-edited text.

1. Orthographical characteristics of the *Karmavācanā*

- (1) Substitution of *anusvāra* for class nasals²³: *raṃkṣye*, 45v3,5,7; *āyusmaṇn. ayaṃ*,²⁴ 46r5–6, 47v4; *āyusmaṇ*, 46v7, 50v4, 51r2, v4; *bhavaṃti*, 46v7; *lohalimṅāḥ*, 47r2; *aṃgadāhaḥ*, 47r3; *yāṃ*, 48r7; *paṃcamāṣikaṃ*, 50v4–5; *uṭṭa*⟨⟨*rapaṃcamāṣikaṃ*⟩⟩, 50v5; *evaṃnāmaṇn. anekapa(r)[y](āye)ṇa*, 51r1–2; *saṃcimtya*, 51r5; *samāpadyaṃte*, 52r6; *ākāśānaṃtyāyata*⟨*na*⟩*sya*, 52v5–6; *vijñānānaṃtyāyatanasya*, 52v6; *grāhayiṣyaṃti*, 54r6
- (2) Use of *anusvāra* before a punctuation mark²⁵: *samanvāhṛyatām • ||*, 44r1; *pāribhogikaṃ • ||*, 45r6, v3,5, 46r1–2; *pāribhogikaṃ ||*, 45r7, 46r1
- (3) a) Simplification of triple clusters²⁶: *sahādhyāpat*⟨*t*⟩*yā*, 49v6, 50r6, 51v2, 53r2; *dvayadvayasamāpat*⟨*t*⟩*y*{⟨*o*⟩}ā, 50r3–4
 b) Occasional reduction of two phonetically identical consonants to one single consonant²⁷: *ya*⟨*t*⟩ *tvāhaṃ*, 46r6; *ta*⟨*t*⟩ *tvayā*, 46r6; *jīvitā*⟨*n*⟩ *na*, 51r3; *yāva*⟨*j*⟩*jīvam*,²⁸ 53v7²⁹
- (4) Use of *r* for *ri*, and vice versa³⁰: *samanvāhṛyatām*, 44r1; *trr*, 44v1, 48r5; *riṣibhājanam*, 46r1; *trcivaram*, 47v6, 48r2; *niśṛtya*, 48r7; *ni*⟨*h*⟩*śṛtya*, 48v5, 49r2, v1; *riddhiviṣayasya*, 52v7
- (5) Substitution of *v* for *b*³¹: *buddham*, 43r7, 44v1; *samyaksambuddham*, 44r7; *dhvajabaddhakaḥ*, 46v3; *ābādhās*, 47r1; *ābādhāḥ*, 47r4; *kottambakam*, 48v2–3;

²² E.g. *anuśikṣe anuvidhīye anukaromi* (not *anuśikṣe {a}nuvidhīye {a}nukaromi*), 43v4; *'sthibhedha ekāhiko* (not *'sthibhedha {h} ekāhiko*) 47r3; *kaṭapūtanāḥ api* (not *kaṭapūtanā {h} api*) 52r2–3, etc.

²³ BHSG § 2.64; WILLE 1990, § 3.3.2.1; Pravṛ-v (1), Introduction § 4.1; Pravṛ-v (2), Introduction § 4.1; Pravṛ-v (3), Introduction § 4.1; Pravṛ-v (4), Introduction § 7.1; Poṣ-v § II.8.4.a; Pravā-v, Einleitung § 7.1.3.1.1; Kāth-v, Introduction § 5.3.1.f; Pāṇḍ-v, Einleitung § 6.1.2.3.a; Var-v, Preface § 1.1.1; Uv, Einleitung § 6.1.2.1.

²⁴ Cf. *āyusmaṇn. anekaparyāyeṇa*, 50v3, 51v2–3.

²⁵ WILLE 1990, § 3.3.2.2; Pravṛ-v (1), Introduction § 4.2; Pravṛ-v (2), Introduction § 4.4; Pravṛ-v (3), Introduction § 4.4; Pravṛ-v (4), Introduction § 7.4; Pravā-v, Einleitung § 7.1.3.1.2; Pāṇḍ-v, Einleitung § 6.1.2.3.b; Var-v, Preface § 1.1.2.

²⁶ Cf. WILLE 1990, § 3.3.2.4; Pravṛ-v (1), Introduction § 4.3; Pravṛ-v (2), Introduction § 4.5; Pravṛ-v (3), Introduction § 4.5; Pravṛ-v (4), Introduction § 7.5; Poṣ-v § II.8.7; Pravā-v, Einleitung § 7.1.3.1.4; Kāth-v, Introduction § 5.3.1.k; Pāṇḍ-v, Einleitung § 6.1.2.6; Uv, Einleitung § 6.1.6.

²⁷ Pravṛ-v (3), Introduction § 4.5; Pravṛ-v (4), Introduction § 7.5; Pravā-v, Einleitung § 7.1.3.1.4; Var-v, Preface § 1.1.3; Uv, Einleitung § 6.1.6; YL, p. 14.

²⁸ Cf. *yāvajjīvam**, 43v1 and *yāvajjīvam*, 43v2,3,4,6, etc.

²⁹ The following could be included in this category: *devai*⟨*s*⟩ *sārdham*, 52r5 and *asthisamjñāyā*⟨*ś*⟩ *śūnyatā*^o, 52v4. See Introduction § 2.6.

³⁰ WILLE 1990, § 3.3.2.6; Pravṛ-v (1), Introduction § 4.6; Pravṛ-v (3), Introduction § 3.4; Pravṛ-v (4), Introduction § 6.4; Poṣ-v § II.8.8.b; Kāth-v, Introduction § 5.3.1.j; Pravā-v, Einleitung § 7.1.3.1.6; Pāṇḍ-v, Einleitung § 6.1.2.7; Var-v, Preface § 1.1.4. Cf. Mittelindisch § 126.

³¹ WILLE 1990, § 3.3.2.7; Pravṛ-v (2), Introduction § 4.8; Pravṛ-v (3), Introduction § 4.8; Pravṛ-v (4), Introduction § 7.8; Poṣ-v § II.8.1; Pravā-v, Einleitung § 7.1.3.1.7; Kāth-v, Introduction § 5.3.1.1; Pāṇḍ-v, Einleitung § 6.1.2.1; Var-v, Preface § 1.1.5.

- samyaksambuddhena*, 48r6, 49v5, 50r5, v5, 51r4, v6, 53r6; *sikṣādaurbalyam*, 50r5; *badhnīyā<d>*, 50v7; *bālo*, 50v7; *sambuddhena*, 54v1
- (6) Disregard of *avagraha*³² [cf. §§ 2.1a, b below]: *'nukampām*, 43r2; *'nujānīyāt*, 43r3; *'yam*, 44r2, 46r6, 47v3,6; *'raho'nuśāsako*, 46r2; *'dhīṣṭaḥ*, 46r2; *'si*, 46r7, v1; *'pasmāro*, 47r2; *'ṅabhedaḥ*, 47r2; *'rśāmsi*, 47r2; *'sthibhedaḥ*, 47r3; *'ham*, 47v1, 48r2; *'stagama*, 50r2; *'santam*, 51v4–5; *'bhūt*, 53v2
- (7) Use of *virāma*³³: *upasampādayet**, 43r4; *bhāṣantām**, 43r6; *yāvajjīvam**, 43v1; *jātarūparajatapratigraham**, 44v7; *pāribhogikam**, 45v1; *mātāpit[r]bhyām**, 46v1; *bhāṣantām**, 48r4; *vyaparopayitavyam**, 51r3; *uddeṣṭavya{m}m**, 54r2
- (8) Use of double *daṇḍa* after *virāma*: *upasampādayet** ||, 43r4; *bhāṣantām** ||, 43r6, 48r4; *yāvajjīvam** ||, 43v1
- (9) Use of *visarga* as a kind of *daṇḍa* in the manuscript³⁴: *upādāya :* ||, 43r2; *samanvāharopādhyāya :*, 44r5; *paśyanti :*, 52r3
- (10) Miswritings:
- a) Loss of *visarga*³⁵: *ākāṃkṣamāṇa<h>*,³⁶ 45v4; *dadrū<h>*, 47r1; *kaṇḍū<h>*, 47r1; *saṃgha<h>*, 47v2; *upasamṣatprekṣa<h>*, 47v5; *devai<h>*, 52r5; *asthisamjñāyā<h>*,³⁷ 52v4
- b) Loss of *anusvāra*³⁸:
- within a word: *sa<m>ghaḥ*, 43r2; *sa<m>gha*, 43r3; *sambha<m>tsyāmi*, 45v2,5; *sa<m>raktacittena*, 50r3; *āyusma<m>s*, 51v5
- at the end of a word: *ane<nā>ha<m>*, 43v7; *[ś]ikṣāyā<m>*, 43v7–44r1; *cīvara<m>*, 45v1,5, 46r1; *anuśāsitu<m>*, 46r2–3; *prāptakāla<m>*, 46r4; *abhūta<m>*, 46r7; *nirveṭhayitavya<m>*, 46r7; *ki<m> cid*, 46v5; *anujñāta<m>*, 48r5
- c) Unnecessary *anusvāra*³⁹: *gṛhali{m}ṅgaṃ*, 44r7; *saṃgra{m}ntheṣye*,⁴⁰ 45v2,5;

³² WILLE 1990, § 3.3.2.8; Pravr-v (1), Introduction § 4.5; Pravr-v (2), Introduction § 4.9; Pravr-v (3), Introduction § 4.9; Pravr-v (4), Introduction § 7.9; Poṣ-v § II.8.2; Pravā-v, Einleitung § 7.1.3.1.8; Kaṭh-v, Introduction § 5.3.1.b, g; Pāṇḍ-v, Einleitung § 6.1.2.2; Var-v, Preface § 1.1.6.

³³ Poṣ-v §§ II.6.a; II.8.5; Pāṇḍ-v, Einleitung § 6.1.2.4; Var-v, Preface § 1.1.7.

³⁴ Pravr-v (3), p. 253; Pravr-v (4), p. 26; Poṣ-v § II.8.3.d; Pravā-v, p. 351; Kaṭh-v, Introduction § 5.3.1.i; Var-v, Preface § 1.1.8; KUDO 2004; YL, pp. 17,19.

³⁵ Pravr-v (3), Introduction § 3.10; Pravr-v (4), Introduction § 6.12; Kaṭh-v, Introduction § 5.3.1.d; Pāṇḍ-v, Einleitung § 6.1.3.1.c; Var-v, Preface § 1.1.9a; Uv, Einleitung § 6.1.1.1.

³⁶ Or *ākāṃkṣamāṇa<s> saptakam*; cf. Introduction § 2.6 below.

³⁷ Or *asthisamjñāyā<ś> śūnyatā°*; cf. Introduction § 2.6 below.

³⁸ Pravr-v (3), Introduction § 3.8; Pravr-v (4), Introduction § 6.9; Poṣ-v § II.8.4.c; Var-v, Preface § 1.1.9b; YL, p. 19.

³⁹ Var-v, Preface § 1.1.9c; Uv, Einleitung § 6.1.2.3. Cf. Poṣ-v § II.8.4.e; Var-v, Preface § 1.1.1 and YL, p. 20.

⁴⁰ Cf. *saṃgrantheṣye*, 45v7.

- cīvara{ṃ}m uttarāsaṃgam*,⁴¹ 45r7; *cīvara{ṃ}m antarvāsam*, v6; *pareṣā{ṃ}m adattam*, 50v6; *vāsyānusamvarṇa{ṃ}yet*, 51v1; *uddeṣṭavya{ṃ}m**, 54r2
- d) Miswriting of *visarga* for *anusvāra*: *dharmmaḥ*, 50r4
- e) Haplography: *anyatamānyata{mā}m āpattim*, 46v6; *[ā]krusṭe{na} na pratyā-kroṣitavyam*, 53r7⁴²
- f) Miswriting due to similarity of letters:
tt for *nt*: *bhadatto*, 44v2–3; *tathāgatasyāttike*, 46v5; *saṃvidyatte*, 47r4; *bhadattās*, 47v2; *kāmaniyatti*, 50r1; *'sattam*, 51v4–5
ns for *ts*: *unsahe*, 49v2

2. Phonological characteristics of the *Karmavācanā*

(1) Disregard of *sandhi* rules:

a) Contact of final and initial vowels:

- ā + ā*⁴³: *śraddhayā agārād*, 44r3; *°ācārya. aham*, 44r4; *evaṃnāmā ācāryam*, 44r4; *bhadanta. aham*, 44v1, 45r4; *°pādhyāya. aham*, 45r5,6,7, v3,6, 46r1; *mā āhṛtakah*, 46v1; *mā asaṃvāsikah*, 46v3–4; *mā arhadghātako*, 46v4; *mā aśabdita*, 47r6; *evaṃnāmā arthaheto{r}*, 47r7; *sahādhyāpat{t}yā abhikṣur*, 49v6, 50r6–7, 51v2, 53r2; *dvayadvaya-samāpat{t}y{°}ā abrahmacaryam*, 50r3–4; *haritativā{ya} abhavyo*, 50v1; *adyāgreṇa anadhyācāreṇa*, 50v1–2; *bhagavatā adattādānam*, 50v3; *praśastā. adyāgreṇa*, 50v4, 51r2, v4; *[sa]hā{dhy[ā]}pa[dh]yā abhikṣur*, 51r1; *vijñānānamtyāyatanasya ākiṃcanyāyatanasya*, 52v6; *sakṛdāgāmiphalaṣya anāgāmiphalaṣya*, 52v6–7; *virāgayitavyā. adyāgreṇa*, 53v6; *upasthāpayitavyā. adyāgreṇa*, 53v7; *nikṣeptavyā aprāp{t}asya*, 54r3–4; *°ādhigamāya asā{ksā}tkṛtasya*, 54r4⁴⁴
- ā + i*⁴⁵: *evaṃnāmā idam*, 45r5–6,6–7,7, v3, 46r1; *vā iti*, 48v3,7(2×)⁴⁶
- ā + e*⁴⁷: *evaṃnāmā evam°*, 44r1,2–3, 47v2,5,6, 48r1,5; *°pādhyāyena. eṣā*, 46r5, 47v4, 48r1; *vā evamrūpā*, 47r4; *prcchema*⁴⁸ *evam°*, 47v4; *saṃghena evaṃnāmā*, 48r5; *samyak[s]am[b]uddhena evam*, 48r6–7, 49v5–6

⁴¹ Cf. *uccaśayanamahāśayana{ṃ}m akālabhojanam*, 44v7, *yāvajjīva{ṃ}m adattādānam*, 44v5–6 and *«u»kta{ṃ}m etad*, 50v5.

⁴² The following might be counted as haplography: *ane{nā}ha{ṃ}*, 43v7 and *te{ne}na*, 51r6.

⁴³ Poṣ-v § II.9.7.1; Kaṭh-v, Introduction § 5.3.1.a; Pāṇḍ-v, Einleitung § 6.1.3.1.a; Var-v, Preface § 1.2.1.a; YL, p. 16f.

⁴⁴ *samanvāhara* (...) *aham* at 43r7, where a word seems to have been omitted, would be classified under this category.

⁴⁵ Poṣ-v § II.9.7.2; Var-v, Preface § 1.2.1.a; YL, p. 16f.

⁴⁶ *samanvāharopādhyāya* (...) *idam* at 45v1 and *tadahopasaṃpanna* (...) *iti* at 53v5, where words seem to have been omitted, would be classified under this category.

⁴⁷ Poṣ-v § II.9.7.2; YL, p. 16f.

⁴⁸ Or, the primary ending might be used here for the secondary, i.e. *prcchemas*; cf. BHS § 26.5–6.

*ā + u*⁴⁹: *evaṃnāmā. utsahase*, 46r2; *°pādhyāyena upasaṃpatprekṣaḥ*, 47r7–v1; *°pādhyāyena. upa{m}sampādayatu*, 47v1; *evaṃnāmna upasaṃpatprekṣaḥ*, 47v5; *evaṃnāmna upādhyāyena*, 47v6, 48r3,4; *evaṃnāmna upasaṃpadāprekṣaḥ*, 48r1; *evaṃnāmna upādhyāyena*, 48r2; *vā utpadyeta*, 48v3, 49r6, v3–4; *⟨upa⟩sthāpayitavyā, upādhyāyenāpi*, 53v6; *putrasaṃjñā upasthāpayitavyā*, 53v6

ā + au: *mayā audārikaudārikāṇi*, 54r4–5

*i + vowels other than ī*⁵⁰: *prativiramāmi. anenāhaṃ*, 43v3,7, 44v4, 45r3; *adhiṭṭhāmi. ākāmṣamāṇaḥ*,⁵¹ 45v4; *kariṣyāmi ardhatrṭīyamaṇḍalakam*,⁵² 45v4,6–7; *adhitiṭṭhāmi. ākāmṣaṃ*, 45v6; *anuśāsiṣyati evaṃnāmno°*, 46r5; *ākhyātāni. anyā⟨ni⟩*, 54r5; *śroṣyasi, anyāni*, 54r5–6

*u + vowels other than ū*⁵³: *bhavatu. ācāryeṇopādhyāyena*, 44r5

*e + vowels other than a*⁵⁴: *te āryā*, 43v2, 44v5; *te āryāranto*, 43v4, 44v3; *yāce. ācāryā*, 44r4; *me upādhyāyo*, 44r4–5; *te evaṃrūpāḥ*, 47r4; *yācate evaṃnāmno°*, 47v3; *saṃghamādhye āntarāyikān*, 47v4; *kṣamate evaṃnāmānam*, 48r3–4; *te āyuṣmaṃ*, 50v4, 51r2, v4, 53r7; *te upādhyā°*, 53v6,7; *te uddeṣṭavya{m}m**, 54r2; *te ā[c]āryopādhyāyā*, 54r6

*e + initial a*⁵⁵ [cf. § 1.6 above]: *anuśikṣe anuvīdhīye anukaromi*, 43v4, 44r1; *saṃvidyatte, anye*, 47r4; *utsahe. atirekalābhaḥ*, 48v1, 49v2; *abhisambhotsyase? abhisambhotsye*, 49r2; *te adyāgreṇa*,⁵⁶ 50v1; *pratijānīte. anitye*, 52r7; *duḥkhe anātmasaṃjñāyā*, 52r7; *sarvaloke anabhiratisaṃjñāyā*, 52v1; *anadhyācāre anadhyāpat⟨t⟩yān*, 53r4; *prāptaye anadhigatasyā°*, 54r4

b) Final *h*⁵⁷:

-as + voiced consonants: *satyakālaḥ. ya⟨t⟩*, 46r6; *āhṛtakah? mā*, 46v1; *vaktavyakah? mā*, 46v2; *dhvajabaddhakah? mā*, 46v3; *steyasaṃvāsikah? mā*, 46v3; *nānāsaṃvāsikah? mā*, 46v3; *asaṃvāsikah? mā*, 46v3–4; *tīrthikāvakraṇtakah? mā*, 46v4; *pitṛghātakah? mā*, 46v4; *saṃghabhedakah? mā*, 46v4–5; *duṣṭacittarudhirotpādakah? mā*, 46v5; *kilāsaḥ dadrū⟨h⟩*, 47r1;

⁴⁹ Poṣ-v § II.9.7.2; Var-v, Preface § 1.2.1a; YL, p. 16f.

⁵⁰ Poṣ-v § II.9.7.4; Kāth-v, Introduction § 5.3.1.b; Var-v, Preface § 1.2.1a; YL, p. 16f.

⁵¹ Cf. *adhitiṭṭhāmy. ākāmṣamāṇa*, 45v1–2.

⁵² Cf. *kariṣyāmy ardhā{t}trṭīyamaṇḍalakam*, 45v2.

⁵³ Poṣ-v § II.9.7.4; Var-v, Preface § 1.2.1a; YL, p. 16f.

⁵⁴ Poṣ-v § II.9.7.3; Kāth-v, Introduction § 5.3.1.a; Pāṇḍ-v, Einleitung § 6.1.3.1.a; Var-v, Preface § 1.2.1a; YL, p. 16f.

⁵⁵ AiG I § 272bβ,γ with Nachträge; Poṣ-v § II.9.5; Var-v, Preface § 1.2.1a; YL, p. 16f., cf. BECHERT 1956: 61.

⁵⁶ Cf. *te 'dyāgreṇa*, 53r4.

⁵⁷ Poṣ-v § II.9.7.10–13; Var-v, Preface § 1.2.1b; YL, p. 17f.

'*ṅgabhedah gulmaṃ*, 47r2; *sannipātaḥ. mā*, 47r4; *atirekalābhah bhaktāni*, 48v6; *atirekalābhah layanāni*, 49r4; *aśākyaputrīyaḥ dhvasyate*, 50r7, 53r2; *vigarhitah. mṛṣāvādavirati*, 51v3

-as + initial a [cf. § 1.6 above]: *saṃghah. aham*, 43r1, 47r7; *saṃghah. ayam*, 43r2,4, 46r3, 47v5, 48r1; *sa(m)ghah anukampako*, 43r2, 47v2; *avadāta-vasanaḥ anavatāritakeśaśmaśrur*, 44r2; '*dhīṣṭah. aham*, 46r2; *klamaḥ aṃgadāhaḥ*, 47r3; *sa(m)ghah. anuka(mpa)tu*, 47v1–2; *catvārah. aneka-paryāyeṇā°*, 50r1; *aśramaṇah aśākyaputtriyaḥ*, 50r7, 51v2, 53r2; *mastakācchinnaḥ abhavyo*, 50v1, 53r3; *catvārah. adyāgreṇa*, 53r7

-as + vowels other than a: '*sthibhedah ekāhiko*, 47r3; *saṃghah evaṃnāmānam*, 47v7; *cetasaḥ āraḥśāsmṛtyapramāde*,⁵⁸ 53r4–5; *upasthāpayitavyah, upādhyāyenāpi*, 53v7; *upasthāpayitavyah āmaraṇāya*, 54r1

-ās + voiced sounds: *prativiratāḥ, evam*, 43v5; *lohalimḡāḥ ātakkarah*, 47r2; *aśākyaputtriyaḥ dhvasyate*, 49v7; *kaṭapūtanāḥ api*, 52r2–3; *śūnyatā-pratyavekṣaṇasaṃjñāyāḥ lābhy*, 52v4; *samānācāryāḥ ā(la)ptakāḥ*, 54r6

-s + initial voiced sounds: *cittasaṃkalpaiḥ anekaparyāyeṇa*,⁵⁹ 51r7

c) Before an initial sibilant with a surd mute or semivowel, final s becomes *visarga* without being omitted⁶⁰: *kāsaḥ śvāsaś*, 47r2; *mū(traro)gaḥ ślīpadaṃ*, 47r2–3; *bhikṣoḥ svākhyaṭe*,⁶¹ 48r7, 49r2–3, v1; *stutaḥ stomito*, 50r2; *bh[i]kṣuḥ sthānam*, 51v1–2, 53r1

d) Use of *anusvāra* before vowels⁶²: *°varṇakadhāraṇam uccaśayana°*,⁶³ 44v7; *śikṣāyām anuśikṣe*,⁶⁴ 45r4; *pratisēvitum. uktaṃ*, 50r4; *āpattum. atra*, 50v1, 53r4; *vigarhitam. adattādānavirati*, 50v3; *karaṇīyaṃ āyatanakauśalam*, 54r3

e) Use of *r* as a *sandhi-consonant*⁶⁵: *utsahate-r-evaṃnāmānam*, 46r3

(2) Substitution of class nasals for *anusvāra*⁶⁶: *evannā°*, 43r1, 44v4, 45v3, 46r1,3,4, 47v5, 48r1, 49r2,3; *kinnāmā*, 46v7(2×); *sannipātaḥ*, 47r4; *yan ni{h}śṛtya*, 49r2, v1; *kin te*, 51r6

⁵⁸ Cf. *cetasa āraḥśāsmṛtyapramāde*, 50v2.

⁵⁹ Cf. *dvir api*, 44v1, 48r5; *ccharddir mū(traro)gaḥ*, 47r2; *antarāyikair dharmmair ātmānam*, 47v6; *āntarāyikair dharmmair ātmānam*, 48r2; *nāgair yāvat*, 52r5–6.

⁶⁰ Cf. AiG I § 287(b),c, cf. WHITNEY § 173 and Var-v, Preface § 1.2.1e.

⁶¹ Cf. *bhikṣo svākhyaṭe*, 48v5.

⁶² BHSG § 2.68; Pravr-v (2), Introduction § 4.3; Pravr-v (3), Introduction § 4.3; Pravr-v (4), Introduction § 7.3; Poṣ-v §§ II.8.4.d, II.9.7.6; Pāṇḍ-v, Einleitung § 6.1.3.1.b; Var-v, Preface § 1.2.1f; YL, p. 19.

⁶³ See 45r2: *°varṇakadhāraṇam uccaśayana°*.

⁶⁴ See 43v3–4, 44v5: *śikṣāyām anuśikṣe*.

⁶⁵ See BHSG §§ 4.61–63 and Mittelindisch § 273.

⁶⁶ WILLE 1990, § 3.3.2.1; Pravr-v (1), Introduction § 4.1; Pravr-v (2), Introduction § 4.2; Pravr-v (3), Introduction § 4.2; Pravr-v (4), Introduction § 7.2; Poṣ-v § II.8.4.b; Var-v, Preface § 1.2.3; Uv, Einleitung § 6.1.2.2; EDGERTON 1946, § 51; BHSG § 2.66.

- (3) Gemination of consonant after *r*⁶⁷: *sarvvajñāya*, 43r1; *dharmm*°, 43r7, 44r2,3,6, v2, 47r6–7, v4,6, 48r2,7, v5, 49r3, v1,6, 50r4,6, 51v5,6; *karmma*, 46v2; *pūrvvam*, 46v6; *ccharddir*, 47r2; *paripūrṇṇa*°, 47v5; *karmmavācanā*, 48r4–5; *harmmikā*, 49r4; *sarppis*, 49v2; *bhikṣur mmanuṣyaṃ*, 51r4; *gandharvvān*, 52r1; *karmmaṇā*, 53v4; *viharttavyaṃ*, 54r1; *sabha[y](ava)śavarttinā*, 54r1–2
- (4) Gemination of consonant before *r*⁶⁸: *vāttrā*°, 45v3,5; *tattrāpi*, 48v3; *akṛta-camkkramā*, 49r6; *yattra*, 53v4; *yāttra*, 53v5⁶⁹
- (5) Gemination of initial *ch* after a final vowel⁷⁰: *vitariṣyāmi cchetsye*, 45v2,4–5,7; *’rśāmsi ccharddir*, 47r2⁷¹
- (6) Use of sibilants for *visarga* before sibilants⁷²: *namas sarvvajñāya*, 43r1; *bhadantās saṃghaḥ*, 43r1,2(2×),4, 46r3, 47r7, v1,2(2×),5; *bhadantās samanvāhryatām*, 44r1; *śvāsaś śoṣo*, 47r2; *pratinissargā*, 50r2; *bhikṣubhis sārddham*, 50r5
- (7) Use of *jihvāmūlīya* for *visarga* before surd guttural mutes⁷³: *kṣayaḥ*, 47r2; *kāmālayaḥ*, 50r1; *vyavalokayitavyaḥ*, 50r3; *yogaḥ*, 50v2, 53r5; *duḥkhe*, 52r7
- (8) Use of *upadhmānīya* for *visarga* before surd labial mutes⁷⁴: *paripūrṇaviṣṭi-varṣa*«*h*», 46r7–v1; *jvara[h]*, 47r1; *puruṣaḥ*, 48r1; *kaḥ*, 50r3, v4, 51r3; *dhambhoḥ*, 50v7, 51r6; *bhoḥ*, 51r7; *pretāḥ*, 52r2; *cetaḥparyāyasya*, 52v7

⁶⁷ Pāṇ VIII 4.46; WHITNEY § 228; AiG I § 98a with Nachträge; WILLE 1990, § 3.3.2.5; Pravṛ-v (1), Introduction § 4.4; Pravṛ-v (2), Introduction § 4.7; Pravṛ-v (3), Introduction § 4.7; Pravṛ-v (4), Introduction § 7.7; Poṣ-v § II.8.6.a; Pravā-v, Einleitung § 7.1.3.1.5; Pāṇḍ-v, Einleitung § 6.1.2.5; Var-v, Preface § 1.2.4; Uv, Einleitung § 6.1.5.2.

⁶⁸ WILLE 1990, § 3.3.2.5; Pravṛ-v (1), Introduction § 4.4; Pravṛ-v (2), Introduction § 4.6; Pravṛ-v (3), Introduction § 4.6; Pravṛ-v (4), Introduction § 7.6; Poṣ-v § II.8.6.b; Pravā-v, Einleitung § 7.1.3.1.5; Pāṇḍ-v, Einleitung § 6.1.2.5; Var-v, Preface § 1.2.5; Uv, Einleitung § 6.1.5.2; YL, p. 12.

⁶⁹ The word *ardha{t}ṛtīyamaṇḍalakam*, 45v2 might be influenced by this way of writing (**ardha-ttṛtīyamaṇḍalakam*). For the use of *r* for *ri*, see introduction § 1.4.

⁷⁰ WHITNEY § 227a; AiG I § 133 with Nachträge; WILLE 1990, § 3.3.3.3; Pravṛ-v (3), Introduction § 3.6; Pravṛ-v (4), Introduction §§ 6.6, 7, 8; Poṣ-v § II.9.2; Pāṇḍ-v, Einleitung § 6.1.3.7; Var-v, Preface § 1.2.6; YL, p. 20; Mittelindisch § 192.

⁷¹ Cf. *daṇḍacchadanāni*, 49r5; *phalakacchadanāni*, 49r5. See WHITNEY § 227a; AiG I § 133 with Nachträge.

⁷² Pāṇ VIII 3.36; WILLE 1990, § 3.3.3.7; Pravṛ-v (1) Introduction § 3.7; Pravṛ-v (2), Introduction § 3.5; Pravṛ-v (3), Introduction § 3.13; Pravṛ-v (4), Introduction § 6.15; Poṣ-v § II.9.4.a; Pravā-v, Einleitung § 7.1.3.2.6; Kaṭh-v, Introduction § 5.3.1.d; Pāṇḍ-v, Einleitung § 6.1.3.4; Var-v, Preface § 1.2.7; Uv, Einleitung § 6.1.1.2.

⁷³ Pāṇ VIII 3.37; WHITNEY § 69; AiG I § 226; WILLE 1990, § 3.3.3.5; Pravṛ-v (1) Introduction § 3.5; Pravṛ-v (2), Introduction § 3.3; Pravṛ-v (3), Introduction § 3.11; Pravṛ-v (4), Introduction § 6.13; Poṣ-v § II.8.3.b; Pravā-v, Einleitung § 7.1.3.2.4; Kaṭh-v, Introduction § 5.3.1.d; Pāṇḍ-v, Einleitung § 6.1.3.10.a; Var-v, Preface § 1.2.8.

⁷⁴ Pāṇ VIII 3.37; WHITNEY § 69; AiG I § 226; WILLE 1990, § 3.3.3.6; Pravṛ-v (1) Introduction § 3.6; Pravṛ-v (2), Introduction § 3.4; Pravṛ-v (3), Introduction § 3.12; Pravṛ-v (4), Introduction § 6.14; Poṣ-v § II.8.3.c; Pravā-v, Einleitung § 7.1.3.2.5; Pāṇḍ-v, Einleitung § 6.1.3.10.b; Var-v, Preface § 1.2.9.

3. Morphological characteristics of the *Karmavācanā*

3.1. Declensions

- (1) Change of gender⁷⁵: *piṇḍapātāṃ*, 48v4, 49r1
- (2) Gender disagreement⁷⁶: *prāṇī ... vyaparopayitavyam**⁷⁷, 51r3
- (3) Nominative
fem.sg.⁷⁸: *kāmaniyanti*, 50r1; °*virati*, 50v3, 51r2, v3
- (4) Instrumental
fem.sg.⁷⁹: *tiryagyonigatāyā*, 50r6
sg.: *te*⁸⁰, 47r5⁸¹, 51v4⁸², 53r7⁸³
- (5) Vocative
mascl.sg.⁸⁴: *evaṃnāma*, 48v1,5, 49r7; *evannāma*, 49r3

3.2. Verbs

- (1) √*kram* + *upa-saṃ*⁸⁵:
1st sg. pres.ind.: °*pasamkramāmi*⁸⁶, 52r4
- (2) Use of *mā* with future⁸⁷: *mā aśabdita āgamiṣyasi*, 47r6
- (3) Use of *mā* in interrogatives⁸⁸: *māsi dāso? mā āhṛtakah? mā prāptako? mā vaktavyakah? mā vikṛitako? mā rājabhaṭo{h}? mā rājakilviṣī? mā rājātatthyakārī? mā te rājāpatthyam karmma kṛtaṃ vā kāritaṃ vā? māsi coro dhvajabaddhakah? mā śaṅṭhako? mā paṇḍako? mā bhikṣuṇīdūṣako? mā steayasamvāsikah? mā nānāsamvāsikah? mā asamvāsikah? mā tīrthiko? mā tīrthikāvakraṇṭakah? mā mātṛghātako? mā pitṛghātakah? mā arhadghātako? mā saṃghabhedakah? mā tathāgatasyāttike duṣṭacittarudhirotpāḍakah? mā nirmīṭ(ak)o? mā te kasya cit ki(m) cid deyam alpaṃ vā prabhūtaṃ vā? śakṣyasi vā pravrajya dātum? māsi*

⁷⁵ BHS § 6.1–5.

⁷⁶ BHS § 6.14, cf. Prav-v (3), Introduction § 3.25; Prav-v (4), Introduction § 6.31.

⁷⁷ Alternatively, it is a scribal error for *vyaparopayitavyah*; cf. Upj (re-ed.) § III.ii.2.3.1 and BhīKaVā (re-ed.) 25b1.

⁷⁸ BHS § 10.16.

⁷⁹ BHS §§ 9.47–48; 53–54.

⁸⁰ See BHS §§ 20.20; 22; 63.

⁸¹ 47r5: *te viśāradena bhūtvā ... vaktavyam* :: 46r6: *tvayā viśāradena bhūtvā ... vaktavyam*.

⁸² 51v4: *te āyusmaṃ hāsyaprekṣiṇāpi saṃprajānamṛṣāvān na bhāṣitavyā*.

⁸³ 53r7: *te āyusma[n] ā]kruṣṭe[na] na pratyākroṣitavyam, roṣitena na prati[r](oṣayitavyam)*.

⁸⁴ BHS § 17.7.

⁸⁵ See SBhV, p. XV; VON HINÜBER 1979: 355; WILLE 1990, § 3.3.4.4.1; Pravā-v, Einleitung § 7.1.4.1; GOTÖ 1987: 118–119; OBERLIES 2003: 206, 405.

⁸⁶ Cf. 3rd pl. pres.ind.: °*pasamkrāmanti*, 52r5.

⁸⁷ BHS §§ 42.1–3,5–10; Prav-v (2), Introduction § 3.22; Prav-v (3), Introduction § 3.28; Prav-v (4), Introduction § 6.36; Var-v, Preface § 1.3.2.4; OBERLIES 2003: 187–188.

⁸⁸ BHS §§ 42.12–15.

pūrvvaṃ pravrajito? 46v1–6; *mā te evaṃrūpāḥ kāye kāyikā ābādhāḥ saṃvidyatte, anye vā evaṃrūpā?* 47r4

(4) Application of the absolutive in *-tvā* to verbs with preverbs⁸⁹: *anāviṣkṛtvā*, 50r5–6

(5) Gerundives in *-itavya*⁹⁰: *pratyākrośitavyaṃ*, 53r7

3.3. Compound

(1) Use of *saṃprajāna* as the first member in a compound⁹¹: *saṃprajānamṛṣāvān*,⁹² 51v4

4. Supplements to BHSD

The following words are not registered in BHSD:

<i>ūrṇakaṃ</i> , 48v2	a kind of cloth
<i>rudantikā</i> , 49r4	a kind of building
<i>āmalakapṛṣṭhikā</i> , 49r4–5	a kind of building

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⁸⁹ WHITNEY § 990a; AiG II,2 § 487b; BHSG § 35.8; WILLE 1990, § 3.3.4.4.7; Pravt-v (1) Introduction § 3.10; Pravt-v (4), Introduction § 6.28; Pravā-v, Einleitung § 7.1.4.4; Var-v, Preface § 1.3.2.5; OBERLIES 2003, pp. 281–283.

⁹⁰ See BHSG § 34.20: ‘The only freely used and indefinitely productive gerundive suffix is *itavya*, added to thematic present stems.’

⁹¹ See BHSG §§ 18.52–53 and BHSD s.v. *saṃprajāna*. Cf. also AiG II, 1, §26.a (p. 64).

⁹² Cf. SWTF s.v. *saṃprajāna-mṛṣāvāda* and Mvy (IF) 9201.

Symbols used in this re-edition

()	restored <i>akṣara</i> (s)
[]	damaged <i>akṣara</i> (s)
{ }	superfluous <i>akṣara</i> (s)
{{ }}	superfluous <i>akṣara</i> (s), cancelled by correction mark
< >	omitted <i>akṣara</i> (s)
« »	omitted <i>akṣara</i> (s), written interlinearly
*	<i>virāma</i>
,	<i>avagraha</i> not written in the Ms
ḥ	<i>jihvāmūlīya</i>
ḥ	<i>upadhmānīya</i>
	punctuation mark in the Ms (<i>daṇḍa</i>)
	punctuation mark in the Ms (double <i>daṇḍa</i>)
•	punctuation mark in the Ms
:	<i>visarga</i> as punctuation mark in the Ms (<i>visarga-daṇḍa</i>)
○	room for the string hole
⁺ □	corrected word(s)

Abbreviations

AiG	WACKERNAGEL, Jakob & Albrecht DEBRUNNER. <i>Altindische Grammatik</i> . I: Lautlehre, ² 1957. II,1: Einleitung zur Wortlehre. Nominalkomposition, ² 1957. II,2: Die Nominalsuffixe, 1954. Göttingen: Vandenhoeck & Ruprecht.
AiSynt	DELBRÜCK, Berthold. <i>Altindische Syntax</i> . Syntaktische Forschungen, 5. Halle an der Saale: Verlag der Buchhandlung des Waisenhauses, 1888.
AKBh	<i>Abhidharmakośabhāṣyam of Vasubandhu</i> . Ed. P. PRADHAN. Tibetan Sanskrit Works Series, 8. Patna: K. P. Jayaswal Research Institute, 1967.
BhīKaVā (re-ed.)	SCHMIDT, Michael. “Bhikṣuṇī-Karmavācanā: Die Handschrift Sansk. c.25(R) der Bodleian Library Oxford.” In <i>Studien zur Indologie und Buddhismuskunde</i> , ed. Reinhold GRÜNENDAHL, Jens-Uwe HARTMANN & Petra KIEFFER-PÜLZ. Indica et Tibetica, 22. Bonn: Indica et Tibetica Verlag, 1993: 239–288.
Bhī-Vin (Mā-L)	<i>Bhikṣuṇī-Vinaya Including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin</i> . Ed. Gustav ROTH. Tibetan Sanskrit Works Series, 12. Patna: K. P. Jayaswal Research Institute, 1970.
BHSD	EDGERTON, Franklin. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . Volume II: Dictionary. New Haven, CT: Yale University Press, 1953.
BHSG	EDGERTON, Franklin. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . Volume I: Grammar. New Haven, CT: Yale University Press, 1953.
CPD	DINES ANDERSEN, Helmer SMITH, Hans HENDRIKSEN, <i>et al.</i> <i>A Critical Pāli Dictionary</i> , begun by V. Trenckner. Copenhagen: The Royal Danish Academy/Bristol: The Pali Text Society, 1924–2011.
Daśo	MITTAL, Kusum. <i>Dogmatische Begriffsreihen im älteren Buddhismus. I: Fragmente des Daśottarasūtra aus zentral-asiatischen Sanskrit-Handschriften</i> . Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, 34; Sanskrittexte aus den Turfanfunden, 4. Berlin: Akademie-Verlag, 1957.
Dhsk	<i>Fragmente des Dharmaskandha: Ein Abhidharma-Text in Sanskrit aus Gilgit</i> . Ed. Siglinde DIETZ. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, dritte Folge, 142. Göttingen: Vandenhoeck & Ruprecht, 1984.

Dhsk (M)	MATSUDA, Kazunobu. <i>Newly Identified Sanskrit Fragments of the Dharmaskandha in the Gilgit Manuscripts</i> . Kyoto: Bun'eido, 1986.
Dīrghanakhapari- pṛcchāsūtra	“Dīrghanakhapariṇṇāsa-sūtra.” In <i>A Unique Collection of Twenty Sūtras in a Sanskrit Manuscript from the Potala</i> . Ed. and translated by Bhikṣuṇī VINTĀ. Vol. 1. Sanskrit Texts from the Tibetan Autonomous Region, 7/1. Beijing: China Tibetology Pub. House/Vienna: Austrian Academy of Sciences Press, 2010: 355–389.
Divy	<i>The Divyāvadāna: A Collection of Early Buddhist Legends</i> . Ed. Edward B. COWELL & Robert A. NEIL. Cambridge: Cambridge University Press, 1886.
EKŚ (Tib.)	<i>Las brgya rtsa gcig pa (Ekottarakarmaśataka)</i> . [Derge (D) bsTan 'gyur, Wu (no. 4118); dGa' ldan/'Golden Manuscript' (G) bsTan 'gyur, Zu (no. 3619); Peking (P) bsTan 'gyur, Zu (no. 5620)].
EWA	MAYRHOFER, Manfred. <i>Etymologisches Wörterbuch des Altindischen</i> . 3 Bde. Heidelberg: Carl Winter Universitätsverlag, 1992–2001.
GBM (Fac.Ed.)	<i>Gilgit Buddhist Manuscripts (Facsimile Edition)</i> . Ed. Raghu VIRA & Lokesh CHANDRA. Parts 1–10. Śatapiṭaka Series, 10. New Delhi: International Academy of Indian Culture, 1959–1974.
² GBM (Fac.Ed.)	<i>Gilgit Buddhist Manuscripts, Revised and Enlarged Compact Facsimile Edition</i> . Ed. Raghu VIRA & Lokesh CHANDRA. 3 vols. Bibliotheca Indo-Buddhica, 150–152.3. Delhi: Sri Satguru Publications, 1995.
GEIGER	GEIGER, Wilhelm. <i>A Pāli Grammar</i> . Translated into English by Batakrishna GHOSH, revised and edited by K. R. NORMAN. Oxford: The Pali Text Society, 1994 (Original edition published in 1916).
GilMs III.1	<i>Gilgit Manuscripts</i> . Ed. Nalinaksha DUTT, Volume III.1, Delhi: Sri Satguru Publications, ² 1984 [Srinagar: Calcutta Oriental Press, ¹ 1947].
GMNAI 1	<i>Vinaya Texts</i> . Ed. Shayne CLARKE. Gilgit Manuscripts in the National Archives of India, Facsimile Edition, 1. New Delhi: The National Archives of India/Tokyo: The International Research Institute for Advanced Buddhology, Soka University, 2014
Kasussyntax	HINÜBER, Oskar VON. <i>Studien zur Kasussyntax des Pāli, besonders Vinaya-Piṭaka</i> . Münchener Studien zur Sprachwissen-

	schaft, Beiheft, Neue Folge 2. München: Kitzinger, 1968.
Kaṭh-v	MATSUMURA, Hisashi. “The Kaṭhinavastu from the Vinayavastu of the Mūlasarvāstivādins.” In <i>Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen, Dritte Folge</i> . SWTF, Beiheft 6. Göttingen: Vandenhoeck & Ruprecht, 1996: 145–239.
KaVā (Mū/Ba)	BANERJEE, Anukul Chandra. <i>Two Buddhist Vinaya Texts in Sanskrit: Prātimokṣa Sūtra and Bhikṣukarmavākya</i> . Calcutta: The World Press, 1977.
KaVā (Sa/Hä)	HÄRTEL, Herbert. <i>Karmavācanā: Formulare für den Gebrauch im buddhistischen Gemeindeleben aus ostturkistanischen Sanskrit-Handschriften</i> . Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, 30; Sanskrittexte aus den Turfanfunden, 3. Berlin: Akademie-Verlag, 1956.
KaVā (Toch.)	Klaus T. Schmidt: <i>Nachgelassene Schriften</i> . Ed. Stefan ZIMMER. Monographien zur indischen Archäologie, Kunst und Philologie, 24. Bremen: Hempen Verlag, 2018: 1–159.
KS	<i>Kāṭhakam: Die Saṃhitā der Kaṭha-Çākhā</i> . Ed. Leopold von SCHROEDER. 3 Bde. Leipzig: Franz Steiner Verlag, 1900–1910.
Mittelindisch	HINÜBER, Oskar von. <i>Das ältere Mittelindisch im Überblick</i> . Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, 467; Veröffentlichung der Kommission für Sprachen und Kulturen Südasiens, 20. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2001.
MPS	<i>Das Mahāparinirvāṇasūtra: Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins</i> . Ed. Ernst WALDSCHMIDT. Teile I–III. Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Philosophisch-historische Klasse, Jahrg. 1949, Nr. 1. Berlin: Akademie-Verlag, 1950–1951.
MS	<i>Māitrāyaṇī Saṃhitā: Die Saṃhitā der Maitrāyaṇīya-Çākhā</i> . Ed. Leopold von SCHROEDER. 4 Bde. Leipzig: Franz Steiner Verlag, 1881–1886.
MsRemains	<i>Manuscript Remains of Buddhist Literature Found in Eastern Turkestan: Facsimiles with Transcripts, Translations and Notes</i> . Edited in Conjunctions with Other Scholars, by A. F. Rudolf HOERNLE. Oxford: Clarendon Press, 1916.
Mvy (IF)	<i>A New Critical Edition of the Mahāvvyutpatti: Sanskrit-Tibetan-Mongolian Dictionary of Buddhist Terminology</i> 新訂翻訳名義大集. Ed. Yumiko ISHIHAMA & Yōichi FUKUDA. Materials for

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- Mvy (S) *Bonzō kanwa shiyaku taikō hon'yaku meigi taishū*. Ed. Ryōzaburō SAKAKI. 2 vols. Kyoto: Shingonshū Kyoto Daigaku, 1916–1925.
- NPED CONE, Margaret. *A Dictionary of Pāli*, Part I: a–kh. Oxford: The Pali Text Society, 2001; Part II: g–n. Bristol: The Pali Text Society, 2010.
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- Pāṇḍ-v *Das Pāṇḍulohitakavastu: Über die verschiedenen Verfahrensweisen der Bestrafung in der buddhistischen Gemeinde: Neuauflage der Sanskrit-Handschrift aus Gilgit, tibetischer Text und deutsche Übersetzung*. Ed. Nobuyuki YAMAGIWA. Indica et Tibetica, 41. Marburg: Indica et Tibetica Verlag, 2001.
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- Poṣ-v HU-VON HINÜBER, Haiyan. *Das Poṣadhavastu: Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins*. Studien zur Indologie und Iranistik, Monographie, 13. Reinbek: Verlag für Orientalistische Fachpublikationen, 1994.
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- Pravr-v VOGEL, Claus & Klaus WILLE. *The Pravrajyāvastu of the Mūlasarvāstivāda Vinaya*. Göttingen: Akademie der Wissenschaften zu Göttingen, 2014 (Digital Edition: <https://rep.adw-goe.de/handle/11858/00-001S-0000-0023-9A04-C>).
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- Pravr-v (3) VOGEL, Claus & Klaus WILLE. “The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found

- near Gilgit. Part 1: Saṃgharakṣitāvadāna.” In *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen, Dritte Folge*. SWTF, Beiheft 6. Göttingen: Vandenhoeck & Ruprecht, 1996: 241–296.
- Pravr-v (4) VOGEL, Claus & Klaus WILLE. “The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found near Gilgit. Part 2: Nāgakumārāvadāna and Lévi Text.” In *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen, Vierte Folge*. SWTF, Beiheft 9. Göttingen: Vandenhoeck & Ruprecht, 2002: 11–76.
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- PrMoSū (Mū/Hu) HU-VON HINÜBER, Haiyan. *Das Bhikṣu-Prātimokṣasūtra der Mūlasarvāstivādins anhand der Sanskrit-Handschriften aus Tibet und Gilgit sowie unter Berücksichtigung der tibetischen und chinesischen Übersetzungen*, 2003 (<https://freidok.uni-freiburg.de/data/9535>).
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- SBhV *The Gilgit Manuscript of the Saṅghabhedavastu: Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*. Ed. Raniero GNOLI with the assistance of T. VENKATACHARYA. Serie Orientale Roma, 49. Roma: Istituto italiano per il Medio ed Estremo Oriente, 1977–1978.
- ŚBK *The Śatapatha Brāhmaṇa in the Kāṇvīya Recension*. Ed. W. CALAND. 2 vols. Lahore: Motilal Banarsidass 1929, 1939.
- ŚBM *The Śatapatha-Brāhmaṇa in the Mādhyandina-Çākhā with Extracts from the Commentaries of Sāyaṇa, Harisvāmin and Dvivedaganga*. Ed. Albrecht WEBER. Berlin/London: Otto Harrassowitz, 1855.

SHT XII	<i>Sanskriithandschriften aus den Turfanfunden</i> , Teil 12. Ed. Klaus WILLE. Verzeichnis der Orientalischen Handschriften in Deutschland, X.12. Stuttgart: Franz Steiner Verlag, 2017.
Śrīghanācāra- saṅgraha-ṭ	<i>Sphuṭārthā Śrīghanācārasaṅgraha-ṭīkā</i> . Ed. Sanghasena. Bhoṭadeśīya-saṃskṛta-granthamālā, 24. Patna: Kashi Prasad Jayaswal Research Institute, 1983.
SWTF	<i>Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden</i> , Faszikel 1–28, begonnen von Ernst WALDSCHMIDT, ed. H. BECHERT, K. RÖHRBORN, J.-U. HARTMANN. Göttingen: Vandenhoeck & Ruprecht, 1973–2016.
Taishō	<i>Taishō Shinshū Daizōkyō</i> 大正新脩大藏經. Ed. Junjirō TAKAKUSU & Kaigyoku WATANABE. 100 volumes. Tokyo: Taishō Issaikyō Kankōkai, 1924–1932.
Upas-v	CHUNG, Jin-il. <i>Das Upasampadāvastu: Vorschriften für die buddhistische Mönchsordination im Vinaya der Sarvāstivāda-Tradition: Sanskrit-Version und Chinesische Version</i> . SWTF, Beiheft 11. Göttingen: Vandenhoeck & Ruprecht, 2004.
Upj (re-ed.)	CHUNG, Jin-il. <i>Handbuch für die buddhistische Mönchsordination bei den Mūlasarvāstivādins</i> 根本説一切有部出家授近圓羯磨儀範. Gimpo: Institute for Buddhist Scriptures in Korean Translation, Joong-Ang Sangha University, 2011.
Uv	<i>Udānavarga</i> . Ed. Franz BERNHARD. 2 vols. Sanskrittexte aus den Turfanfunden, 10; Abhandlungen der Akademie der Wissenschaften in Göttingen, 54. Göttingen: Vandenhoeck & Ruprecht, 1965–1968.
Var-v	SHŌNO, Masanori. “A Re-edited Text of the <i>Varṣāvastu</i> in the <i>Vinayavastu</i> and a Tentative Re-edited Text of the <i>Vārṣikavastu</i> in the <i>Vinayasūtra</i> .” <i>Acta Tibetica et Buddhica</i> 3 (2010): 1–128.
Vin	<i>The Vinaya Piṭakam: One of the Principal Buddhist Holy Scriptures in the Pāli Language</i> . Ed. Hermann OLDENBERG. 5 vols. London: Williams & Norgate, 1879–1883.
VinSū (re-ed.)	The Digital Data of Preliminary Transliteration of the <i>Vinayasūtra</i> . Ed. Study Group of Sanskrit Manuscripts in Tibetan <i>dBu med</i> Script. Tokyo: Taisho University 2001 (https://www.tais.ac.jp/wp/wp-content/uploads/2015/07/vinayasutra_trlt.pdf).
VinSūVṛSv (B/G)	<i>Vinaya-sūtra and Auto-Commentary on the Same by Guṇa-prabha: Chapter I — Pravrajyā-vastu</i> . Ed. P. V. BAPAT & V. V. GOKHALE. Tibetan Sanskrit Works Series, 22. Patna: Kashi Prasad Jayaswal Research Institute, 1982.

- VinSūVṛSv (TU) 1 Rikkyō shukkeji kenkyūkai. “Rikkyō shukkeji no kenkyū (1).” *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 25 (2003): 541 (44)–496 (89).
- VinSūVṛSv (TU) 2 Rikkyō shukkeji kenkyūkai. “Rikkyō shukkeji no kenkyū (2).” *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 26 (2004): 54–73.
- VinSūVṛSv (TU) 3 Rikkyō shukkeji kenkyūkai. “Rikkyō shukkeji no kenkyū (3).” *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 27 (2005): 50–76.
- VinSūVṛSv (TU) 5 Rikkyō shukkeji kenkyūkai. “Rikkyō shukkeji no kenkyū (5).” *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 31 (2009): 83–125.
- VinSūVṛSv (TU) 6 Rikkyō shukkeji kenkyūkai. “Rikkyō shukkeji no kenkyū (6).” *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 32 (2010): 48–84.
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Re-edited Text of One of the Gilgit *Karmavācanās*

(43r1) siddham*.⁹³ namas sarvvajñāya • ||.

§ 1.1⁹⁴

śṛṇotu bhadantās saṃghaḥ. aham evaṃnāmā saṃghā(t)⁹⁵ pravrajyopasaṃpadaṃ
bhikṣubhāvaṃ yāc[e]. (p)r(av)[r](āja)_(43r2)yatūpasampādayatu⁹⁶ mām bhadantās
sa(m)ghaḥ anukāṃpako ’nukāṃpām upādāya : ||.

§ 1.2⁹⁷

śṛṇotu bhadantās saṃghaḥ. ayam evaṃnāmā⁹⁸ [saṃ]_(43r3)ghāt⁺ pravrajyopasaṃpadaṃ⁹⁹
bhikṣubhāvaṃ yācate. sacet saṃghasya prāptakālaṃ kṣamate ’nujānīyāt¹⁰⁰ saṃgho yat
sa(m)gha evaṃnāmānaṃ pravrajā[y](e)_(43r4)d upasaṃpādayet* ||. eṣā jñaptiḥ. ○

§ 1.3¹⁰¹

śṛṇotu bhadantās saṃghaḥ. ayam evaṃnāmā saṃghā(t)¹⁰² pravrajyopasaṃpadaṃ
(bhikṣubhāvaṃ)¹⁰³ yācate. ta_(43r5)t saṃgha evaṃnāmānaṃ pravrajaya○ty upa-

⁹³ For the symbol with the meaning *siddham*, see SANDER 1986, 2006: 338–339 and note 16. This shape of the symbol is, according to SANDER 1986: 254, ‘more frequently attested than the others in both the calligraphic ornate and the Protośārādā script. ... Neither the manuscripts nor the inscriptions beginning with the symbol can be put much before the 6th century A.D.’ Cf. also SIRCAR 1965: 92–97, BHATTACHARYA 1980, ROTH 1986 and WILLE 2008.

⁹⁴ Cf. Pravṛ-v (Tib.) 126.3–8, EKŚ (Tib.) [D 100b6–7, G 134a1–3, P 110a7–b1], VinSūVṛSv (B/G) 5.3–4 = VinSūVṛSv (TU) 1: 65.20–22 and § 4.6.1 below.

⁹⁵ See 43r2–3, 47v1,3,6.

⁹⁶ For the combined use of the causatives of √vraj + pra and √pad + upa-sam, see 43r3–4, 5, 5–6.

⁹⁷ Cf. Pravṛ-v (Tib.) 126.11–16, EKŚ (Tib.) [D 101a1–2, G 134a3–5, P 110b1–3] and §§ 4.6.2, 4.6.4 below.

⁹⁸ Parts of the folio around *saṃ* and *ja* at the end of lines 2 and 3, respectively, look like they have been somewhat restored in the manuscript photographed in GMNAI 1 (Xc 136, Rissho CD-ROM 3 and frame 244 of reel 1 in the microfilm), compared with that in GBM (Fac.Ed.). Hence, here more is visible in GMNAI 1 than in GBM (Fac.Ed.).

⁹⁹ Ms reads *pravrajyāpasampadaṃ*. See 43r1 and 43r4.

¹⁰⁰ For the use of pres.ind. of √kṣam and pres.opt. of √jñā + anu, see Upj (re-ed.) §§ II.iii.1.2.3, 2.2.1, 2.3.1 and BhīKaVā (re-ed.) 255.3–4, 18–19. However, pres.opt. of both verbs, √kṣam and √jñā + anu, is used at 46r4, 47v7, BhīKaVā (re-ed.) 256.23–25, 258.18–19 and Poṣ-v §§ 37.2, 40.3.

¹⁰¹ Cf. Pravṛ-v (Tib.) 126.17–127.3, EKŚ (Tib.) [D 101a2–5, G 134a5–b3, P 110b3–7] and § 4.6.5 below.

¹⁰² See 43r2–3, 47v1,3,6.

¹⁰³ See 43r1,3.

samp⟨ā⟩d{[ā]}ayati.¹⁰⁴ yeṣāṃ āyuṣmatāṃ kṣamate evaṃnāmāṇaṃ ⁺[p]ravrajayi-
tu_(43r6)m¹⁰⁵ upasampādayitum, te tūṣṇī[m]. yeṣāṃ na kṣamate, te bhāṣantāṃ* ||.
pravrajita{m} upasampādita{m} evaṃnāmā saṃghena.¹⁰⁶ kṣāntam anujñā_(43r7)taṃ,
yasmāt tūṣ[ṇ]īm. evam etad dhārayāmi • ||.¹⁰⁷

§ 2.1¹⁰⁸

samanvāhara (bhadanta).¹⁰⁹ aham evaṃnāmā Buddhaṃ śaraṇaṃ gacchāmi
dvipadānāṃ agryaṃ, dharmmaṃ śa_(43v1)raṇaṃ gacchāmi virāgāṇāṃ agryaṃ, saṃghaṃ
śaraṇaṃ gacchāmi gaṇānāṃ agryaṃ.¹¹⁰ upāsakaṃ mām bhadanto dhārayatu
yāvajjīvaṃ* ||.

§ 2.2¹¹¹

sa[ma]nvā_(43v2)harācārya. yathā te āryā arhanto yāvajjīvaṃ p[r]āṇātipātāṃ prahāya
prāṇātipātā⟨t⟩ prativiratā, evam aham¹¹² evaṃnāmā _(43v3) yāvajjīvaṃ prāṇātipātāṃ
prahāya prāṇātipātāt prativiramāmi. anenāhaṃ prathamenaṅgena teṣāṃ āryāṇāṃ
arhatāṃ śi_(43v4)kṣāyāṃ anuśikṣe anuvidhīye aṇukaromi •. yathā te āryāranto¹¹³

¹⁰⁴ Because the *ā*-sign in *upasampādayati* is written in a form similar to that of (Kuṣāṇa and) Gupta script, the sign could be considered to be an interlinear secondary supplement or correction. Cf. '[i]n addition to the formal calligraphic type of writing, a more cursive form was also used in both scripts (GB 1 and GB 2), e.g., for colophons and interlinear insertions' [MELZER 2014: 230].

¹⁰⁵ Ms reads *[p]ravrajayatam*.

¹⁰⁶ See § 4.6.5 (48r5): *⁺upasampāditaḥ saṃghena evaṃnāmā evaṃnāmno{u}pādhyāyena* and VinSūVṛSv (B/G) 5.9 (≈ VinSūVṛSv (TU) 1: 66.2): *pravrajita upasampādita evaṃnāmā saṃgheneti*. Cf also Upas-v § II 2d.

¹⁰⁷ For §§ 1.2–3, see also VinSūVṛSv (B/G) 5.7–9 = VinSūVṛSv (TU) 1: 65.27–66.2. According to Pravṛ-v (Tib.) 127.3 and the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna* (VinSūVṛSv (B/G) 5.9 = VinSūVṛSv (TU) 1: 66.2), the formulas corresponding to §§ 1.2–3 is the former method (*sñon gyi cho ga = purākalpa*-). Subsequently, the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna* explains the relationship between the former and present methods (*vartamānakalpa*-) [VinSūVṛSv (B/G) 5.11–20 = VinSūVṛSv (TU) 1: 66.5–67.1].

¹⁰⁸ ≈ Upj (re-ed.) § II.i.2 and BhīKaVā (re-ed.) 9a5–b1, 10a1–2. Cf. VinSūVṛSv (B/G) 6.15–16 = VinSūVṛSv (TU) 1: 68.17–19 and § 3.4 below. Cf. also KaVā (Sa/Hā) §§ 4, 6.1–3, Upas-v §§ V 2.1a–2.2b, KaVā (Toch.) pp. 46–47 and OGIHARA 2013.

¹⁰⁹ See Upj (re-ed.) § II.i.2. Cf. VinSūVṛSv (B/G) 6.15 = VinSūVṛSv (TU) 1: 68.17 and 44v1 below.

¹¹⁰ Cf. Divy 154.19–25, 155.1–6.

¹¹¹ ≈ Upj (re-ed.) § II.i.3a–b and BhīKaVā (re-ed.) 9b2–10a1. Cf. KaVā (Sa/Hā) §§ 6.4–11, Upas-v §§ V 3a–f and OGIHARA 2013. Cf. also Dhsk 72.8–15, 73.2–6, 80.14–83.29.

¹¹² The words *evam aham* could be a scribal error for *evam evāham*; cf. 43v5–6, 44v3–4, Upj (re-ed.) § II.i.3a and BhīKaVā (re-ed.) 9b2.

¹¹³ The words *ārya*- and *arhant*- are used here and at 44v3 as a compound. At 43v2 and 44v5, however, the words are used as independent substantives: *āryā arhanto*.

yāvajjīvaṃ adattādānaṃ kāmamithyācāraṃ¹¹⁴ mṛ(43v5)śāvādaṃ surāmaireyamadya-
praOmādashānaṃ prahāya surāmaireyamadyapramādashānāt prativiratāḥ, evaṃ
e(43v6)vāhaṃ evaṃnāmā yāvajjīvaṃ adattādānaṃ kāmamithyācāraṃ mṛśāvādaṃ
+surāmaireyamadyapramādashānaṃ¹¹⁵ prahāya (43v7) surāmaireyamadyapramāda-
sthānāt prativiramāmi. ane(nā)ha(m) paṃcamenāṅgena teṣāṃ āryāṇāṃ +arhatā(m)¹¹⁶
[ś]i(44r1)kṣāyā(m)¹¹⁷ anu(ś)i[k]ṣ[e a]nuvidhīye anukaromi • ||.¹¹⁸

§ 3.1¹¹⁹

bhadantās samanvāhṛyatām¹²⁰ • ||. ayam evaṃnāmā evaṃnāmaḥ pravrajyā[pekṣ](o)¹²¹
(44r2) grhī avadātavasanaḥ anavatāritakeśaśmaśrur ākāmṣate •, svākhyāte dharmma-
vinaye pravrajitum. so 'yam evaṃnāmā [eva]m(44r3)nāmnopādhyāyena svākhyāte
dharmmavinaye [k]eśaśma[śr]v¹²² avatārya kṣāyāṇi vastrāṇy ācchādyā samyag eva
śraddhayā agārād anagā(44r4)rikām¹²³ pravrajisyati.¹²⁴ kiṃ pravrajatu.

§ 3.2¹²⁵

saOmanvāharācārya. aham evaṃnāmā ācāryam upādhyāyaṃ yāce. +ācāryo¹²⁶ me
upā(44r5)dhyāyo bhavatu. ācāryeṇopādhyāOyena pravrajisyāmi • ||.

¹¹⁴ Note that it is not *abrahmacarya*- but *kāmamithyācāra*- that *upāsakas* have to observe; cf. 44v5–45r4 (§ 3.5). Cf. also KaVā (Sa/Hā), p. 55, n. 2; Dhsk 74.7, 11–12; Dhsk (M) 21r8; AKBh 217.20–218.7; Daśo X.5(3), 6(3); *Dīrghanakḥaparipṛcchāsūtra*, § 3, etc.

¹¹⁵ Ms reads °*sthāne*.

¹¹⁶ Ms reads *arhatā*. See 43v3, 44v5 and 45r4.

¹¹⁷ See 43v3–4, 44v5 and 45r4. Especially at 45r4, *anusvāra* is used before a vowel; cf. Introduction § 2.1d.

¹¹⁸ For an important discussion about *upāsakas*, see FUKUDA 2005 and AGOSTINI 2008. Cf. also SHŌNO 2015: 167–175.

¹¹⁹ ≈ Upj (re-ed.) § II.ii.1.3 and BhīKaVā (re-ed.) 10a5–b2. Cf. also VinSūVṛSv (B/G) 7.13–14 (VinSūVṛSv (TU) 1: 70.22–24).

¹²⁰ Note the imperative of the passive (3rd sg.).

¹²¹ See Upj (re-ed.) § II.ii.1.3 (2v4) and BhīKaVā (re-ed.) 10a5. Cf. also *upasampatprekṣaḥ* at 47v1,2,5 and *upasampadāprekṣaḥ* at 48r1.

¹²² This word is used here as a collective *dvandva*. For the collective *dvandva*, see WHITNEY § 1253.2, AiG II,1 § 69 and GOTŌ 2013: 55–56. Cf. Upj (re-ed.) § II.ii.1.3 (3r1) has *keśaśmaśruny* (see note 27: ‘Statt °*śrūny*; vgl. BHSG 12.54’), while BhīKaVā (re-ed.) 10b1 describes only *keśān* owing to women’s having no *śmaśru*-.

¹²³ In Upj (re-ed.) § II.ii.1.3 (3r1) also *anagārikām* is used, while BhīKaVā (re-ed.) 10b1 uses *anāgārikām*; cf. BHSD s.v. *anagārikā*; *anagāriya*, nt.; *anāgāra* (nt.); *anāgārikā*.

¹²⁴ See SAKAMOTO-GOTŌ 1994, 2014.

¹²⁵ ≈ Upj (re-ed.) § II.ii.1.5 and BhīKaVā (re-ed.) 10b3–4.

¹²⁶ Ms reads *ācāryā*. See BhīKaVā (re-ed.) 10b4.

§ 3.3¹²⁷

samanvāharopādhyāya ∴ aham evaṃnāmā Buddhāṃ śaraṇaṃ gacchā_(44r6)mi dvipadā-
nām agryaṃ, dharmmaṃ ○ śaraṇa[m] gacchāmi virāgāṇāṃ agryaṃ, saṃ[ghaṃ]
śaraṇaṃ gacchāmi gaṇānām agryaṃ. taṃ Bhaga_(44r7)vantaṃ śākyamuniṃ
śākyasiṃhaṃ śākyādhiraṇṇaṃ tathāgatam arhantaṃ samyaksambuddhaṃ [p]ravrajitaṃ
+anupravrajāmi.¹²⁸ gṛhali{m}ṅgaṃ _(44v1) samutsrjāmi, pravrajyāliṃgaṃ samādade • ||.
evaṃ dvir api tṛ api.

§ 3.4¹²⁹

samanvāhara bhadanta. aham evaṃnāmā Buddhāṃ śaraṇaṃ gacchāmi
dvi_(44v2)padānām agryaṃ, dharmmaṃ śaraṇaṃ gacchāmi virāgāṇāṃ agryaṃ, saṃghaṃ
śaraṇaṃ gacchāmi gaṇānām agryaṃ. śrāmaṇeraṃ māṃ +bhada_(44v3)nto¹³⁰ dhārayatu¹³¹
• ||.

§ 3.5¹³²

samanvāharācārya. yathā te āryāranto¹³³ yāvajjīvaṃ prāṇātipātāṃ prahāya prāṇā-
tipātāt prativiratā, eva_(44v4)m evāham evaṃnāmā yāvajjīvaṃ prāṇātipātā[ta]ṃ [pra]hāya
prāṇātipātāt prativiramāmi. anenāhaṃ prathamenaṃge[na] _(44v5) teṣāṃ āryāṇāṃ
arhatāṃ śikṣāyāṃ anuśi[k]ṣ(e) anuvīdhīye anukaromi •. yathā te āryā arhanto
yāva_(44v6)jīva{m}m adattādānaṃ abrahmacāryaṃ mṛṣāvādāṃ surāmaireyamadya-
pramādaśthānaṃ nṛtagītavāditamālā_(44v7)gandhavilepanavarṇakadhāraṇaṃ¹³⁴ ucca-
śayanamahāśayana{m}m akālabhojanaṃ jātārūparajatapratigrahaṃ*¹³⁵ _(45r1) prahāya
jātārūparajatapratigrahāt prati[v]i[r]a[t]āḥ, [e]vam evāham evaṃnāmā yāvajjīvaṃ

¹²⁷ ≈ Upj (re-ed.) § II.ii.1.6 and BhīKaVā (re-ed.) 11b1–4. Cf. VinSūVṛSv (B/G) 8.5–6 = VinSūVṛSv (TU) 2: 60.2–3 and VinSūVṛSv (B/G) 8.15–16 = VinSūVṛSv (TU) 2: 60.17–18.

¹²⁸ Ms reads °vrājāmi. See Upj (re-ed.) § II.ii.1.6 (3v3) and BhīKaVā (re-ed.) 11b3.

¹²⁹ ≈ Upj (re-ed.) § II.ii.2.2. Cf. VinSūVṛSv (B/G) 6.17–18 = VinSūVṛSv (TU) 1: 68.19–21, VinSūVṛSv (B/G) 8.16–17 = VinSūVṛSv (TU) 2: 60.19–61.1 and § 2.1 above. Cf. also KaVā (Toch.) § I.2: (9)a1–2 (TAMAI 2014: 365–366).

¹³⁰ Ms reads bhadatto.

¹³¹ Cf. VinSūVṛSv (B/G) 8.16–17 = VinSūVṛSv (TU) 2: 60.18–61.1: *arthahetor upādhyāyasya nāma gṛhṇāmi | evaṃnāmnopādhyāyena śrāmaṇeraṃ māṃ ācāryo dhārayatu.*

¹³² ≈ Upj (re-ed.) §§ II.ii.2.4a–b. Cf. KaVā (Sa/Hā) § 8 and KaVā (Toch.) § I.3: (9)a2–(11)b4 (TAMAI 2014: 366–368) and p. 47. Cf. also Upj (re-ed.), p. 9, Śrīghanācārasaṅgraha-ṭ pp. 54–117 and DERRETT 1983: 8. On the school affiliation of the Śrīghanācārasaṅgraha-ṭ, see AGOSTINI 2003.

¹³³ Cf. note 113 above.

¹³⁴ These words consist of two different precepts, i.e. *nṛtagītavādita-* and *mālāgandhavilepana-varṇakadhāraṇa-*; SWTF s.vv. *nṛtta-gīta-vādita*, *mālā-gandha-vilepana*, *varṇaka* and Upj (re-ed.) § II.ii.2.4b (Chinesischer Text A; p. 113).

¹³⁵ See *Dīrghanakḥaparipṛcchāsūtra*, §§ 2–7, which is, however, different in three points from this text: 1. the word order; 2. the words used: *kāmamithyācāra-* (§ 3) and *vikālabhojana-* (§ 6); and 3. the absence of *jātārūparajatapratigraha-*.

adattādānam abrahmacaryaṃ mṛṣāv[ād](aṃ s)[u]_(45r2)rāmaireyamadyapramādashānam
nṛtagītavāditamālāgandhavilepanavarṇakadhāraṇam uccaśayanamahāśayanam akāla-
bho[ja]_(45r3)nam jātarūparajatapratigrahaṃ prahāya jātarūparajatapratigrahāt prati-
viramāmi. anenāhaṃ daśamenāṅgena teṣāṃ āryāṇā_(45r4)m arhatāṃ śikṣāyāṃ anuśikṣe
a○nuvidhīy[e] anukaromi • ||.

§ 4.1¹³⁶

samanvāhara bhadanta. aham evaṃnāmā bhadantam upādhyā_(45r5)yaṃ yāce. bhadanto
me upādhyāyo ○ bhavatu. bhadantenopādhyāyenopasampatsye ||.

§ 4.2.1¹³⁷

samanvāharopādhyāya. aham evaṃ_(45r6)nāmā idaṃ cīvaram saṃghāṭim adhiṭiṣṭhāmi
kṛtaniṣṭhitaṃ cīvaram ⟨kalpikaṃ⟩¹³⁸ pāribhogikaṃ • ||.

§ 4.2.2¹³⁹

samanvāharopādhyāya. aham evaṃnāmā _(45r7) idaṃ cīvara{ṃ}m uttarāsaṃgam
adhiṭiṣṭhāmi kṛtaniṣṭhitaṃ cīvaram {•} «kal[p]ikaṃ» pāribhogikaṃ ||.

§ 4.2.3¹⁴⁰

samanvāharopādhyāya. aham evaṃnāmā idaṃ _(45v1) cīvaram antarvāsam adhiṭiṣṭhāmi
kṛtaniṣṭhitaṃ cīvaram ⟨kalpikaṃ⟩ pāribhogikaṃ*.

§ 4.3.1¹⁴¹

samanvāharopādhyāya. ⟨aham evaṃnāmā⟩¹⁴² idaṃ cīvara⟨ṃ⟩ saṃghāṭim adhiṭiṣṭhāmy.
⁺ā_(45v2)kāmṣamāṇo¹⁴³ nava⟨ka⟩ṃ¹⁴⁴ kariṣyāmy ardha{t}ṭṭīyamaṇḍalakam. anantarā-

¹³⁶ ≈ Upj (re-ed.) § II.iii.1.1.2.2. Cf. VinSūVṛSv (B/G) 9.19–21 = VinSūVṛSv (TU) 2: 63.15–17. Cf. also KaVā (Toch.) § II.3: 17b5–18a2 (TAMAI 2014: 375) and Bhī-Vin (Mā-L) § 32.

¹³⁷ ≈ Upj (re-ed.) § II.iii.1.1.3.1a and BhīKaVā (re-ed.) 15a1–2. Cf. VON HINÜBER 1969, no. I and CHUNG 1997: 40, § 1.1 Cf. also CHUNG 2002: 234 (Ms folio 55 r4–5).

¹³⁸ See § 4.2.2 (45r7), BhīKaVā (re-ed.) 15a1 and VON HINÜBER 1969, no. I.

¹³⁹ ≈ Upj (re-ed.) § II.iii.1.1.3.1b. Cf. VON HINÜBER 1969, no. II and CHUNG 1997: 40, § 2.1. Cf. also BhīKaVā (re-ed.) 15a2 and CHUNG 2002: 234 (Ms folio 55 r4–5).

¹⁴⁰ ≈ Upj (re-ed.) § II.iii.1.1.3.1c. Cf. VON HINÜBER 1969, no. III and CHUNG 1997: 41, § 3.1. Cf. also BhīKaVā (re-ed.) 15a2, which describes after these three *cīvaras* *kusūlaka*- and *saṃkaksikā* that apply only to *bhikṣuṇīs*; cf. VON HINÜBER 1969: no. IX, 1975 and CHUNG 1997: 46.

¹⁴¹ ≈ Upj (re-ed.) § II.iii.1.1.3.2a. Cf. VON HINÜBER 1969, no. V and CHUNG 1997: 42–43, § 4.1. Cf. also SHT XII 6665b B and KaVā (Toch.) § II.1: 14a5–b2 (TAMAI 2014: 371).

¹⁴² See §§ 4.3.2 (45v3), 4.3.3 (45v6) and VON HINÜBER 1969, no. V.

¹⁴³ Ms reads *ākāmṣamāṇa*. It is possible to emend it to *ākāmṣamāṇa⟨h⟩*; cf. Introduction § 2.1b. Or read so (*ākāmṣamāṇa*); cf. BHSG § 8.22 and VON HINÜBER 1969, no. V.

¹⁴⁴ See VON HINÜBER 1969, no. V and 109 with note 33 and Upj (re-ed.) § II.iii.1.1.3.2a. Cf. also §§ 4.3.2 (45v4): *saptakaṃ* and 4.3.3 (45v6): *paṃcakaṃ*.

ye⟨ṇa⟩¹⁴⁵ dhārayiṣye¹⁴⁶ [vit](a)riṣyāmi cchetsye saṃbha⟨ṃ⟩tsyāmi saṃgra⟨ṃ⟩nṭhiṣye sīviṣyā_(45v3)mi raṃkṣye. āsevakan vātrāropayi{[ṣye]}Oṣyāmi, ⟨yathāpratyayaṃ vā kariṣyāmi idaṃ⟩ cīvaraṃ ⟨kalpikaṃ⟩ pāribhogikaṃ • ||.

§ 4.3.2¹⁴⁷

samanvāharopādhyāya. aham evannāmā i[d]aṃ cīvara_(45v4)m uttarāsaṃgam adhi-
tiṣṭhāmi. ākāṃkṣaOmāṇa⟨ḥ⟩¹⁴⁸ saptakaṃ kariṣyāmi ardhatṛtīyamaṇḍalakam. anantarā-
yeṇa +dhārayiṣye¹⁴⁹ vita_(45v5)riṣyāmi cchetsye saṃbha⟨ṃ⟩tsyāmi saṃgra⟨ṃ⟩nṭhiOṣye
{• ||} sīviṣyāmi raṃkṣye. āsevakan vātrāropayiṣyāmi, ⟨yathāpratyayaṃ vā kariṣyāmi
idaṃ⟩ cīvara⟨ṃ kalpikaṃ⟩ pāribhogikaṃ • ||.

§ 4.3.3¹⁵⁰

sa_(45v6)manvāharopādhyāya. aham evannāmā idaṃ cīvara⟨ṃ⟩m antarvāsam adhiṭiṣṭhā-
mi. ākāṃkṣaṃ¹⁵¹ paṃcakaṃ kariṣyāmi +adhyardhamāṇḍa_(45v7)lakam.¹⁵² anantarāyeṇa
dhārayiṣyāmi vitariṣyāmi cchetsye saṃbha⟨ṃ⟩tsyāmi saṃgranthiṣye sīviṣyāmi
raṃkṣye. āsevakan +vātrāro[pa]_(46r1)yiṣyāmi,¹⁵³ ⟨yathāpratyayaṃ vā kariṣyāmi idaṃ⟩
cīvara⟨ṃ kalpikaṃ⟩ pāribhogikaṃ ||.

§ 4.4¹⁵⁴

samanvāharopādhyāya. aham evannāmā idaṃ pātraṃ riṣibhājanaṃ bhikṣābhājana⟨m⟩¹⁵⁵
adhiṭiṣṭhāmi kalpikaṃ bhojana)pāribhogi_(46r2)kaṃ¹⁵⁶ • ||.

¹⁴⁵ See §§ 4.3.2 (45v4), 4.3.3 (45v7), VON HINÜBER 1969, no. V and Upj (re-ed.) § II.iii.1.1.3.2a.

¹⁴⁶ See VON HINÜBER 1969: 109–111 with note 42 and § 4.3.3 (45v7): *dhārayiṣyāmi*.

¹⁴⁷ ≈ Upj (re-ed.) § II.iii.1.1.3.2b. Cf. VON HINÜBER 1969, no. VI and CHUNG 1997: 42–43, § 5.1. Cf. also KaVā (Toch.) § II.1: 14b2–5 (TAMAI 2014: 371).

¹⁴⁸ See VON HINÜBER 1969, no. VI. It is also possible to emend this to *ākāṃkṣamāṇa⟨s⟩*; cf. Introduction §§ 2.6 and 1.3b.

¹⁴⁹ Ms reads *dhāviṣye*. See § 4.3.1 (45v2). It is possible to emend this to *dhārayiṣyāmi*; cf. § 4.3.3 (45v7) and VON HINÜBER 1969: nos. V–VII, 109–111 with note 42. Alternatively, it may be possible to read so (*dhāviṣye*); cf. Upj (re-ed.) §§ II.iii.1.1.3.2a–c corresponding to §§ 4.3.1–3.

¹⁵⁰ ≈ Upj (re-ed.) § II.iii.1.1.3.2c. Cf. VON HINÜBER 1969, no. VII and CHUNG 1997: 42–43, § 6.1. Cf. also KaVā (Toch.) § II.1: 14b5–(15)a2 (TAMAI 2014: 371–372).

¹⁵¹ Only here in the *Karmavācanā* does the active present participle of *√kāṅkṣ* + *ā* appear. Otherwise, the middle is used under §§ 4.3.1 (45v1–2), 4.3.2 (45v4) and VON HINÜBER 1969, nos. V–VII. However, the *Upasaṃpadājñapti* uses *ākāṃkṣaṃ* in Upj (re-ed.) §§ II.iii.1.1.3.2a–c.

¹⁵² Ms reads *ardhatṛtīyamaṇḍalakam*. See VON HINÜBER 1969: 110 and Upj (re-ed.) 41, note 104.

¹⁵³ Ms reads *vatrā°*.

¹⁵⁴ ≈ Upj (re-ed.) § II.iii.1.1.5 and BhīKaVā (re-ed.) 15a4–5. Cf. VON HINÜBER 1969, no. VIII and CHUNG 1997, § 7.1. Cf. also CHUNG 2002: 234 (Ms folio 55 r5–v2) and KaVā (Toch.) § II.2: 16b1–3 (TAMAI 2014: 373–374).

¹⁵⁵ Cf. VON HINÜBER 1969, no. VIII: *bhaiṣābhājanam*, Upj (re-ed.) § II.iii.1.1.5: *bhaiṣābhājanam* and BhīKaVā (re-ed.) 15a4: *bhikṣābhājanam*.

§ 4.5.1¹⁵⁷

evaṃnāmaivaṃnāmno raho'nuśāsako 'dhīṣṭaḥ. <ko 'dhīṣṭa evaṃnāmaivaṃnāmno raho'nuśāsakaḥ.>¹⁵⁸ aham evaṃnāmā. utsahase tvam ⁺evaṃnāman¹⁵⁹ evaṃnāmānaṃ rahasy anuśāsi_(46r3)tu<m>¹⁶⁰ evaṃnāmnopādhyāyena • ||. utsahe ||.

§ 4.5.2¹⁶¹

śṛṇotu bhadantās saṃghaḥ. ayam evaṃnāmā bhikṣur utsahate-r-evaṃnāmānaṃ rahasy anu_(46r4)śāsītum evaṃnāmnopādhyāyena. sacet saṃghasya prāptakāla<m> kṣame<(tā)>nujānīyāt saṃgho ⁺yat <saṃgha evaṃnāmānaṃ bhikṣum evaṃnamno raho'nuśāsakaṃ saṃmanyeta. ay>am¹⁶² evaṃnā_(46r5)mā bhikṣur evaṃnāmānaṃ rahasy anuśāsiṣyati evaṃnāmnopādhyāyena. eṣā jñaptiḥ.

§ 4.5.3.1¹⁶³

śṛṇu tvam āyusmaṃ_(46r6)n. ayam te bhūtakālo, 'yaṃ satyakālaḥ.¹⁶⁴ ya<t> tvāhaṃ kiṃ cit pṛcchāmi, ta<t> tvayā¹⁶⁵ viśāradena bhūtvā bhūtaṃ ca bhūtato vakta_(46r7)vyam abhūta<m> cābhūtato nirveṭhayitavya<m>.¹⁶⁶

¹⁵⁶ Cf. VON HINÜBER 1969, no. VIII: <ka[lpi]ka(m)> bhojanapāribogikaṃ, Upj (re-ed.) § II.iii.1.1.5: bhojane (Ms bhojana) pāribhogikaṃ and BhīKaVā (re-ed.) 15a5: [bho]jane kalpikaṃ pāribhogikaṃ.

¹⁵⁷ ≈ WILLE 1990: 148 (GBM 2.145r1–2), Upj (re-ed.) § II.iii.1.2.1–2 and BhīKaVā (re-ed.) 15b1–3. Cf. VinSūVṛSv (B/G) 11.9–17 (VinSūVṛSv (TU) 3: 58.2–13). Cf. also KaVā (Toch.) § II.4.a: 18a2–3 (TAMAI 2014: 375) and Bhī-Vin (Mā-L) § 32.

¹⁵⁸ See WILLE 1990: 148 (GBM 2.145r1), Upj (re-ed.) § II.iii.1.2.1 and BhīKaVā (re-ed.) 15b1.

¹⁵⁹ Ms reads *evaṃnāmān*. See BhīKaVā (re-ed.) 15b2: *eva[nn]āmike*. Cf. also §§ 4.7.1 (48v1), 4.7.2 (48v5) and 4.7.3 (49r3).

¹⁶⁰ See WILLE 1990: 148 (GBM 2.145r2), Upj (re-ed.) § II.iii.1.2.2 and Introduction § 2.1d.

¹⁶¹ ≈ WILLE 1990: 148 (GBM 2.145r2–5), Upj (re-ed.) § II.iii.1.2.3 and BhīKaVā (re-ed.) 15b3–16a1. Cf. VinSūVṛSv (B/G) 11.9–17 (VinSūVṛSv (TU) 3: 58.2–13). Cf. also KaVā (Toch.) § II.4.a: 18b2–4 (TAMAI 2014: 376) and Bhī-Vin (Mā-L) § 33.

¹⁶² Ms reads *yadam* instead of ⁺yat <saṃgha evaṃnāmānaṃ bhikṣum evaṃnamno raho'nuśāsakaṃ saṃmanyeta. ay>am. See WILLE 1990: 148 (GBM 2.145r4), Upj (re-ed.) § II.iii.1.2.3 and BhīKaVā (re-ed.) 15b5.

¹⁶³ ≈ WILLE 1990: 148–150 (GBM 2.145r5–146v6 and 148r1–3), Upj (re-ed.) §§ II.iii.1.3.1–3, pp. 149–150, BhīKaVā (re-ed.) 16a1–b5 and BENDALL 1903: 375–376 (A4–B1). Cf. VinSūVṛSv (B/G) 20.22–21.19, 22.4–23.22, 25.10–20 (VinSūVṛSv (TU) 5: 97.12–98.20, 99.23–103.6; 6: 60.1–14). Cf. also Upas-v § X, KaVā (Toch.) § II.4.a: 19a4–b5 (TAMAI 2014: 377–378), Bhī-Vin (Mā-L) § 35 (cf. §§ 42–45, 61–62 [45.13–46.7]) and CHUNG 2002: 233 (Ms (folio x) r3–vz), 235–236 (Ms folio (56)†–(57)v5).

¹⁶⁴ Other texts arrange the words *bhūtakāla*- and *satyakāla*- in the opposite order; cf. WILLE 1990: 148 (GBM 2.145r5–6), Upj (re-ed.) § II.iii.1.3.1, BhīKaVā (re-ed.) 16a2 and BENDALL 1903. Cf. also VinSūVṛSv (B/G) 11.22–23, 12.1 (VinSūVṛSv (TU) 3: 58.21–22, 59.10–11).

¹⁶⁵ The words *ta<t> tvayā* could be a scribal error for *sarvaṃ ta<t> tvayā*; cf. Upj (re-ed.) § II.iii.1.3.1, BhīKaVā (re-ed.) 16a2 and BENDALL 1903: 375 (A4) [*sarvatatva-yā*° in BENDALL's ed. should be changed to *sarva<m> ta<t> tvayā*]. However, WILLE 1990: 148 (GBM 2.145r6) reads *tat sarvaṃ tvayā*.

puruṣo 'si? puruṣaḥ. puruṣendriyeṇa samanvāgataḥ? paripūrṇa-
 vimśati_(46v1)varṣa«[h]»?¹⁶⁷ paripūrṇaṃ te tricīvaram pātram ca?¹⁶⁸ jīvatas te mātā-
 pitarau? anujñāto 'si mātāpit[ṛ]bhyām*?
 māsi dāso? mā āhṛtakah? mā prāptako? _(46v2) mā vaktavyakah? mā vikṛitako?¹⁶⁹ mā
 rājabhaṭo {h}¹⁷⁰? mā rājakilviṣṭ? mā ⁺rājāpatthyakarmmakārī¹⁷¹? mā te rājā-
 patthyam¹⁷² karmma kṛtaṃ vā kāritaṃ vā?
 māsi co_(46v3)ro dhvajabaddhakah¹⁷³? mā śaṇṭhako¹⁷⁴? mā paṇḍako?¹⁷⁵ mā
 bhikṣuṇīdūṣako? mā steyasaṃvāsikah? mā nānāsaṃvāsikah? mā asaṃ_(46v4)vāsikah?
 mā tīrthiko? mā ○ tīrthikāvakraṇtakah? mā māṭṛghātakah? mā piṭṛghātakah? mā
 arhadghātakah? mā saṃghabhe_(46v5)dakah? mā ⁺tathāgatasyāntike¹⁷⁶ duṣṭaci○tta-

¹⁶⁶ See § 4.5.3.3 (47r5–6) and BHSD s.v. *nirveṭṭhayati*. For *bhūtato* and *abhūtato*, see Kasussyntax § 210: ‘Der abl. auf *-to* steht, meist neben dem acc. desselben Wortes, bei Verben des Erkennens, Meinens etc., die in der Regel auch mit einem doppelten acc. verbunden werden können, in der Funktion eines Prädikativums’.

¹⁶⁷ See PrMoSū (Mū/Ba) 28.1–2 (Pāyantikā 72) and PrMoSū (Mū/Hu) 50.5–7 (Pāyantikā 72). Cf. also PACHOW 1955: 160–161 and HIRAKAWA 1995: 40–51.

¹⁶⁸ See §§ 4.2.1–4.4

¹⁶⁹ For the words of *dāsa-*, *āhṛtaka-*, *prāptaka-*, *vaktavyaka-* and *vikṛitaka-*, see SCHOPEN 2010. Cf. also SILK 1992. The order of these words is *dāsa-*, *prāptaka-*, *vaktavyaka-*, *āhṛtaka-*, *vikṛitaka-* in WILLE 1990: 149 (GBM 2.146v2) and Upj (re-ed.) § II.iii.1.3.1; *dāsī-*, *āhṛtikā-*, *vikṛitika-*, *prāptikā-*, *vaktavyikā-* in BhīKaVā (re-ed.) 16a4; and *dāsī-*, *āhṛtikā-* (*āhṛtilā-* in ed.), *prāptikā-*, *vaktavyakā-* in BENDALL 1903: 375 (A6). The first of these conforms to the rule of waxing components [CPD, Epilegomena to Vol. 1, 35*, s.v. *wax. comp.*, VON HINÜBER 1989: 30–33, 1993:104–113, 1994 and ALLON 1997, ‘Waxing Syllable Principle (WSP)’].

¹⁷⁰ It is difficult how we should judge this *visarga*: if the *visarga* should be read as a component of the word, the reading *rājabhaṭoḥ* does not make sense. Hence, it would certainly be a scribal error, i.e. *rājabhaṭo{h}* or ⁺*rājabhaṭaḥ*. On the other hand, if it should be read as a ‘*visarga-daṇḍa*’ (cf. KUDO 2004), *sandhi* occurs beyond the *daṇḍa*.

¹⁷¹ Ms reads *rājāpatthyakārī*. See the next word, WILLE 1990: 149 (GBM 2.146v3), Upj (re-ed.) § II.iii.1.3.2 and BhīKaVā (re-ed.) 16a5.

¹⁷² See LÜDERS 1911, p. 32: ‘Vor y wird Verschlusslaut, ..., denen ein Vokal vorausgeht, verdoppelt: *paśyatty a° ...*, *vaddh[y]am ...*’, Pāṇ VIII 4.47, AiG I § 98a, SWTF s.v. *tathya*, and SHT VII 1600 aB5 (*patthyam*), etc. Cf. *rājāpathyam* in WILLE 1990: 149 (GBM 2.146v3), Upj (re-ed.) § II.iii.1.3.2, BhīKaVā (re-ed.) 16a5 and BENDALL 1903: 375 (A6).

¹⁷³ See BHSD s.v. *dhvaja-baddhaka* and Mvy (IF) 8739.

¹⁷⁴ See Poṣ-v § 68.2: *śaṇṭhakatvam*. Cf. WILLE 1990: 149 (GBM 2.146v3): *śaṇḍhako*, Upj (re-ed.) § II.iii.1.3.2: *suṇḍhako*, BENDALL 1903: 375 (A6): *śaṇḍhikā*, VinSūVṛSv (B/G) 8.1 (VinSūVṛSv (TU) 1: 72.5): *śaṇḍha-*, Mvy (IF) 8714: *śaṇḍhaḥ* and Poṣ-v, p. 369, note 1.

¹⁷⁵ On *paṇḍaka-* in Buddhism, see ZWILLING 1989, 1992, HARVEY 2000: 413–419, KIEFFER-PÜLZ 2013: 1777–1787, ANĀLAYO 2017: 309–313 and CABEZÓN 2017: 406–441.

¹⁷⁶ Ms reads *tathāgatasyāntike*. See BHSD s.v. *antike* and SWTF s.v. *antike*, 4.

rudhirotpādakah? mā nirmīṭ(ak)o¹⁷⁷?¹⁷⁸ mā te kasya cit ki(m) cid deyam alpaṃ vā
prabhūtaṃ vā? śakṣyasi (46v6) vā pravrajya dātum?
māsi pūrvvaṃ pravrajito? (māsi)¹⁷⁹ caturṇāṃ pārājikānāṃ anyatamānyata(mā)m
āpattim āpannaḥ? kac cid asy etarhi pravraji(46v7)taḥ? samyak te brahmacaryaṃ
cīrṇaṃ? kinnāmā tvam? kinnāmā te upādhyāyah?

§ 4.5.3.2¹⁸⁰

śṛṇu tvam āyusmaṃ. bhavaṃti khalu puruṣāṇāṃ +ima¹⁸¹ evaṃrū[pāḥ] (47r1) kāye
kāyikā ābādhās, tad yathā kuṣṭhaṃ¹⁸² gaṇḍaṃ +kiṭibhaṃ¹⁸³ kilāsaḥ dadrū(h) kaṇḍū(h)
kacchū¹⁸⁴ rajataṃ viṣūcikā vicarc[i]k[ā] hikkā jvara[h p]r(ajvaraḥ) (47r2) kṣayaḥ kāsaḥ
śvāsaś śoṣo 'pasmāro lohalimṅāḥ ātakkarah pāṇḍurogo 'ṅabhedah gulmaṃ rudhiraṃ
bhagandaro 'rśāṃsi ccharddir mū(traro)(47r3)gaḥ¹⁸⁵ ślīpadaṃ¹⁸⁶ klamaḥ aṃgadāhaḥ ○
pārś(v)adāho¹⁸⁷ 'sthibhedah ekāhiko dvetīyakaḥ¹⁸⁸ tretīyaka(ś)¹⁸⁹ cāturthako

¹⁷⁷ See WILLE 1990: 149 (GBM 2.146v5), Upj (re-ed.) § II.iii.1.3.2, BhīKaVā (re-ed.) 16a4 and BHSD s.v. *nirmīṭaka*.

¹⁷⁸ The word order of this paragraph is similar to that in BENDALL 1903: 375 (A6–7).

¹⁷⁹ See WILLE 1990: 149 (GBM 2.148r1) and Upj (re-ed.) § II.iii.1.3.3.

¹⁸⁰ ≈ WILLE 1990: 150–151 (GBM 2.148r3–147v1), Upj (re-ed.) § II.iii.1.3.4, pp. 150–151, BhīKaVā (re-ed.) 16b5–17a3 and BENDALL 1903: 376 (B1–3). Cf. Pravv-v (4): 38 (53r8), VinSūVṛSv (B/G) 21.19–26 (VinSūVṛSv (TU) 5: 98.21–99.6) and fragments kept in the Private Collection in Virginia, USA, which correspond to Pāyattikā 2 of the Tibetan and Chinese translations of the *Vinaya-vibhaṅga* of the (Mūla)sarvāstivādins (I have been preparing an edition of the Sanskrit fragments belonging to the *Vinayavibhaṅga*). Cf. also Bhī-Vin (Mā-L) § 36 (cf. §§ 46, 62 [46.7–13]). For diseases in the Jaina canon, see BOLLÉE 2004.

¹⁸¹ Or *ime*. Ms reads *iyam*. See Upj (re-ed.) § II.iii.1.3.4, BhīKaVā (re-ed.) 16b5 and BENDALL 1903: 376 (B1).

¹⁸² Cf. EMMERICK 1984.

¹⁸³ Ms reads *kiṭabhaṃ*. See WILLE 1990: 150 (GBM 2.148r4), Upj (re-ed.) § II.iii.1.3.4, BhīKaVā (re-ed.) 17a1, Pravv-v (4): 38 (53r8) and Mvy (IF) 9420 (the entry, however, is masculine).

¹⁸⁴ Or we could take the words *dadrū(h) kaṇḍū(h)* and *kacchū* as a compound (*dadrūkaṇḍūkacchū*). For singular endings in collective *dvandva* compounds, see AiG II,1 § 70 with Nachträge (p. 50), WILLE 1990, § 3.3.4.5 and Var-v, Preface § 1.3.3.1.

¹⁸⁵ The manuscript photographed in GBM (Fac.Ed.) can be read *mū[tr](a)[r](o)gaḥ*.

¹⁸⁶ This *Karmavācanā*, Upj (re-ed.) §§ II.iii.1.3.4 and BENDALL 1903: 376 (B2) preserve the word *ślīpada-* as neuter, while in BhīKaVā (re-ed.) 17a2 it is masculine. Cf. Mvy (IF) 9450.

¹⁸⁷ See BhīKaVā (re-ed.) 17a2, BENDALL 1903: 376 (B2) and Mvy (IF) 9453.

¹⁸⁸ See BHSD s.v. *dvaitīyakaḥ*, 1. This word could be influenced by Middle Indic; cf. Mittelindisch § 116: 'Nach der die indische Sprachgeschichte durchziehenden Tendenz zur Monophthongisierung von Diphthongen ... entwickeln sich Skt. *ai*, *au* zu *e*, *o* und fallen so mit Skt. *e*, *o* zusammen. ... Dadruch schwindet zugleich die Möglichkeit einer lautlichen Unterscheidung von *guṇa* und *ṛddhi*' and next word.

¹⁸⁹ Or *treitīyakaḥ*. See BHSD s.vv. *tre-* and *traitīyaka*, 1.

nityajvaro¹⁹⁰ vi[ṣ]a[m](a)_(47r4)jvaraḥ sannipātaḥ.¹⁹¹ mā te evaṃrūpāḥ kāye kāyikā ābādhāḥ⁺ saṃvidyante,¹⁹² anye vā evaṃrūpā¹⁹³?

§ 4.5.3.3¹⁹⁴

yad asy etarhi mayā _(47r5) prṣṭa, etad eva te saṃghamadhye praOkṣyanti.¹⁹⁵ tatrāpi te viśāradena bhūtvā¹⁹⁶ bhūtaṃ ca bhūtato vaktavyam abhūtaṃ cābhūtato nirveṭṭha_(47r6)yitavyaṃ. tiṣṭha. mā aśabdita āgamiṣyasi¹⁹⁷ •.

§ 4.5.4¹⁹⁸

śṛṇotu bhadantā(s)¹⁹⁹ saṃghaḥ. samanūśiṣṭo mayā evaṃnāmā rahasy āntarāyikān dha_(47r7)rmā(n) evaṃnāmnopādyāyena. kim āgacchatu.

§ 4.6.1²⁰⁰

śṛṇo(tu) bhadantās saṃghaḥ. aham evaṃnāmā arthaheto(r) nāma gr̥hṇāmy²⁰¹ evaṃnāmno{u}pādhyāye_(47v1)na upasampatprekṣaḥ. so 'ham evaṃnāmā saṃghād upasampadaṃ yāce²⁰² evaṃnāmnopādhyāyena. upa{{m}}sāmpādayatu mām

¹⁹⁰ Upj (re-ed.) § II.iii.1.3.4 and BhīKaVā (re-ed.) 17a2–3 have *satatajvaraḥ*, while Mvy (IF) 9464 has *nityajvaraḥ*.

¹⁹¹ WILLE 1990: 151 (GBM 2.148r6), Upj (re-ed.) § II.iii.1.3.4 and BhīKaVā (re-ed.) 17a2 have *sānnipātikah/sāmnipātikah*, while Mvy (IF) 9466 has *saṃnipātaḥ*.

¹⁹² Ms *saṃvidyatte*.

¹⁹³ Cf. WILLE 1990: 151 (GBM 2.147v1), Upj (re-ed.) § II.iii.1.3.4 and BENDALL 1903: 376 (B3) have *evaṃjātīyā* instead of *evaṃrūpā*, whereas BhīKaVā (re-ed.) 17a3 has nothing corresponding to this word.

¹⁹⁴ ≈ WILLE 1990: 151 (GBM 2.147v1–2), Upj (re-ed.) § II.iii.1.3.5 and BhīKaVā (re-ed.) 17a3–4.

¹⁹⁵ Cf. Upj (re-ed.) § II.iii.1.3.5: *etad eva te saṃghamadhye sabrahmacāriṇaḥ prakṣyanti*.

¹⁹⁶ For the use of *te* as instr.sg., see BHSG §§ 20.20; 22; 63 and § 4.5.3.1 (46r6): *tvayā viśāradena bhūtvā*.

¹⁹⁷ For the phrase *tiṣṭha. mā aśabdita āgamiṣyasi*, see VinSū (re-ed.) 2.15 and VinSūVṛSv (B/G) 11.23 (VinSūVṛSv (TU) 3: 58.24).

¹⁹⁸ ≈ WILLE 1990: 151 (GBM 2.147v3), Upj (re-ed.) § II.iii.2.1.1 and BhīKaVā (re-ed.) 17a4–5. Cf. VinSūVṛSv (B/G) 11.25 (VinSūVṛSv (TU) 3: 58.27–28). Cf. also KaVā (Toch.) § II.4.a: (20)a2 (TAMAI 2014: 379).

¹⁹⁹ See 43r1,2,4, 46r3, 47r7, v2,5. Or *bhadantā(h)*.

²⁰⁰ ≈ WILLE 1990: 152 (GBM 2.147v5–6), Upj (re-ed.) § II.iii.2.1.3b and BhīKaVā (re-ed.) 19a2–4. Cf. also Upas-v § XIII 13.1, KaVā (Toch.) § II.4.a: 21a4–b4 (TAMAI 2014: 380), Bhī-Vin (Mā-L) § 40 and CHUNG 2002: 235 (Ms folio 55 v4–(56)†).

²⁰¹ For *arthaheto(r) nāma gr̥hṇāmy*, see VinSūVṛSv (B/G) 10.14–23 (VinSūVṛSv (TU) 2: 65.13–27). Cf. also note 131 above and Nolot 1991: 388–390.

²⁰² Cf. subsequently WILLE 1990: 152 (GBM 2.147v6) has the following words: *arthahetor upādhyāya(sya nā)[m](a) gr̥hṇāmi*, and Upj (re-ed.) § II.iii.2.1.3b *arthahetor nnāma gr̥hṇāmi*.

bhadantās sa(m)ghaḥ.²⁰³ a_(47v2)nuka(mpa)tu mām +bhadantās²⁰⁴ saṃghaḥ anukampako
'nukampām upādāya.

§ 4.6.2²⁰⁵

śṛṇotu bhadantās saṃgha(h).²⁰⁶ ayam evaṃnāmā evaṃnāmna upasampatprekṣaḥ. so
(47v3) 'yam evaṃnāmā saṃghād upasampadam yācate evaṃnāmnopādhyāyena. sacet
saṃghasya prāptakālaṃ +kṣ[a]metānujānīyāt²⁰⁷ saṃgho yad vayam e_(47v4)vaṃnāmānaṃ
saṃghamadhye āntarāyi○kān dharmmā(n)²⁰⁸ pṛcchema evaṃnāmnopādhyāyena. eṣā
jñaptiḥ ||.

§ 4.6.3²⁰⁹

śṛṇu tvam āyusmaṇ. a[ya]ṃ te pū_(47v5)rvavat sarvaṃ.²¹⁰

§ 4.6.4²¹¹

śṛṇotu bhadantās saṃghaḥ. ○ ayam evannāmā evaṃnāmna upasampatprekṣa(h
puruṣaḥ)²¹² paripūrṇaviṃśativarṣaḥ. paripūrṇam a_(47v6)sya tṛcīvaram pātram.²¹³
parisuddham antarāyikair²¹⁴ dharmmair ātmānaṃ vadati. so 'yam evaṃnāmā
+evaṃnāmna²¹⁵ upādhyāyena saṃghād upasampadam (47v7) yācate. sacet saṃghasya
prāptakālaṃ kṣametānujānīyāt saṃgho yat saṃghaḥ evaṃnāmānaṃ upasampādayed
evaṃnāmno{u}_(48r1)pādhyāyena. eṣā jñaptiḥ ||.

²⁰³ Cf. subsequently Upj (re-ed.) § II.iii.2.1.3b has the following words: *ulluṃpatu mām bhadantāḥ saṃghaḥ anugṛhṇātu (mām) bhadantāḥ saṃghaḥ*, and BhīKaVā (re-ed.) 19a3: *ulluṃpatu mām bhadantā ubhayasaṃghaḥ | anugṛhṇātu | mām bhadantā ubhayasaṃghaḥ* |. Cf. also Bhī-Vin (Mā-L) § 40 [36.10] has *ulluṃpatu me ārya-saṃgho*. Cf. KaVā (Toch.) § II.4.a: 21b3 (TAMAI 2014: 380), however, has *avalambatu mām saṃghaḥ*.

²⁰⁴ Ms reads *bhadattās*.

²⁰⁵ ≈ Upj (re-ed.) § II.iii.2.2.1 and BhīKaVā (re-ed.) 19a4–b1. Cf. also Upas-v § XIII 13.2, KaVā (Toch.) § II.4.b: 24b5–25a2 (TAMAI 2014: 383–384) and Bhī-Vin (Mā-L) §§ 41, 60 [45.5–12].

²⁰⁶ See Introduction § 2.1b.

²⁰⁷ Ms reads *kṣ[a]manujānīyāt*. See 46r4 and 47v7. It is also possible to emend this to *kṣ[a]ma(te) 'nujānīyāt*; cf. 43r3.

²⁰⁸ Or *dharmmā(m)* is also possible; cf. Introduction § 1.1.

²⁰⁹ ≈ Upj (re-ed.) § II.iii.2.2.2 and BhīKaVā (re-ed.) 19b1–20b4. Cf. KaVā (Toch.) § II.4.b: 25a3–b3 (TAMAI 2014: 384) and Bhī-Vin (Mā-L) §§ 42–46, 61–62.

²¹⁰ See §§ 4.5.3.1–2 (46r6–47r4).

²¹¹ ≈ Upj (re-ed.) § II.iii.2.3.1, BhīKaVā (re-ed.) 20b4–21a4 and BENDALL 1903: 376 (B3–4). Cf. KaVā (Sa/Hā) §§ 37.1–2, Upas-v § II 2b and Bhī-Vin (Mā-L) §§ 52, 65.

²¹² See 48r1 and Upj (re-ed.) § II.iii.2.3.1.

²¹³ Here there is an asyndeton. See, however, *tricīvaram/tṛcīvaram pātram ca* at 46v1, 48r2.

²¹⁴ Cf. *āntarāyikair* at 48r2. Cf. also 47r6, v4. See BHSD s.vv. *antarāyika* and *āntarāyika*.

²¹⁵ Ms reads *evaṃnāmna*. See 48r2.

§ 4.6.5²¹⁶

śṛṇotu bhadantā(s)²¹⁷ saṃghaḥ. ayam evannāmā evaṃnāmna upasampadāprekṣaḥ²¹⁸ puruṣaḥ paripūrṇav[iṃ](śa)_(48r2)tivarṣaḥ. paripūrṇam asya tṛcīvaram pātram²¹⁹ ca. pariśuddham āntarāyikair dharmmair ātmānam vadati. so +yam²²⁰ (evaṃnāmā)²²¹ evaṃnāmna upādhyāyena saṃ_(48r3)ghād upasampadam yācate. (ta)t²²² saṃgha evaṃnāmnam upasampādayaty +evaṃnāmna²²³ upādhyāyena. yeṣāṃ āyusmatām kṣamate evaṃnā_(48r4)mānam upasampādayitum +evaṃnāOmnā²²⁴ upādhyāyena, te tūṣṇīm. yeṣāṃ na kṣamate, te bhāṣantām* ||. iyaṃ prathamā karmavāca_(48r5)nā. evaṃ dvir api tṛr api • ||.

+upaOsampāditaḥ²²⁵ saṃghena evaṃnāmā evaṃnāmno{u}pādhyāyena. kṣāntam anujñāta(m),²²⁶ ya[s]māt tū_(48r6)ṣṇīm. evam etad dhārayāmi • ||.

§ 4.7²²⁷

śṛṇu tvam āyusmamś. catvāra ime tena Bhagavatā jānatā paśyatā tathāgatenārhatā samyak[s]aṃ[b]uddhena _(48r7) evaṃ pravrajitopasaṃpannasya bhikṣor niśrayā ākhyātā, yāṃ niśṛtya bhikṣoḥ svākhyāte dharmmavinaye pravrajyopa[sa]m(pa)[d](ā)²²⁸ bhikṣubhāvah. (katame catvārah.)²²⁹

²¹⁶ ≈ Upj (re-ed.) §§ II.iii.2.3.2–3, BhīKaVā (re-ed.) 21a4–b5 and BENDALL 1903: 376 (B5–7). Cf. KaVā (Sa/Hā) §§ 37.3–5, Upas-v § II 2d and Bhī-Vin (Mā-L) §§ 53–54, 66.

²¹⁷ See 43r1,2,4, 46r3, 47r7, v2,5. Or *bhadantā(h)*.

²¹⁸ The words *upasampadā*- and *upasampad*- coexist in this manuscript: *upasampadāprekṣaḥ* here and *upasampadā* (nom.) at 54v1; *upasampatprekṣaḥ* at 47v1,2,5, *upasampadam* at 43r1,3,4, 47v1,3, 6, 48r3 and *upasampad* at 48v5, 49r3, v1. Cf. BHSD s.v. *upasampad* and °*padā*.

²¹⁹ There is a dot at the right side of the syllable *tram*. I regard it not as a punctuation mark (•) but as a mere meaningless spot. Cf a dot above the syllable *nā* of *tathāgatenārhatā* at 48r6.

²²⁰ Ms reads *'ham*. See 47v6, Upj (re-ed.) § II.iii.2.3.2 and BhīKaVā (re-ed.) 21b2.

²²¹ See 47v6, 48r1 and Upj (re-ed.) § II.iii.2.3.2.

²²² See 43r4–5, Upj (re-ed.) § II.iii.2.3.2 and BhīKaVā (re-ed.) 21b3.

²²³ Ms reads *evaṃnāmna*.

²²⁴ Ms reads *evaṃnāmna*.

²²⁵ Ms reads *upasampaditaḥ*. See 43r6, Upj (re-ed.) § II.iii.2.3.3 and BhīKaVā (re-ed.) 21b4.

²²⁶ See 43r6–7. Cf. also Upj (re-ed.) § II.iii.2.3.3 and BhīKaVā (re-ed.) 21b5: *kṣāntam anujñātam saṃghena*.

²²⁷ ≈ Upj (re-ed.) § III.i.1 and BhīKaVā (re-ed.) 22b1–2 (three, not four, *niśrayas* for *bhikṣuṇīs*). Cf. VinSūVṛSv (B/G) 12.16–17 (VinSūVṛSv (TU) 3: 60.11–12). Cf. also Bhī-Vin (Mā-L) §§ 48, 64 [47.4–9] (three *niśrayas* for *bhikṣuṇīs*).

²²⁸ For the word *upasampadā*-, see *upasampadāprekṣaḥ* at 48r1 and *upasampadā* (nom.) at 54v1.

²²⁹ See Upj (re-ed.) § III.i.1 and BhīKaVā (re-ed.) 22b2. Cf. also 50r1 and 53r7.

§ 4.7.1²³⁰

⟨pāṃsukūlaṃ cīvarāṇāṃ kalpikam ca sulabhaṃ ca, yan niśṛitya bhikṣoḥ svākhyāte dharmavinaye pravrajyopasaṃpad bhikṣubhāva.⟩²³¹ (48v1) utsahase tvam evaṃnāma²³² yāvajjīvaṃ pāṃsukūlena²³³ cīvareṇa yāpayitum? utsahe. atirekalābhaḥ paṭṭā vā (paṭā) [v](ā)p(r(ā)[vārā])²³⁴ vā kau²³⁵(48v2)śeyā²³⁵ vā āmilakā²³⁶ vā kṛmivarṇā²³⁷ vā samavarṇā²³⁸ vā +suvarṇā²³⁹ vā durvarṇā vā ūṇakam ⟨vā⟩ śāṇakam²⁴⁰ vā kṣaumakam²⁴¹ vā kārṇāsikam²⁴² vā dugūlam²⁴³ vā ko²⁴⁴(48v3)ṭṭambakam²⁴⁴ vāparāntakam²⁴⁵ vā iti, yad vā punar anyad api kalpikam cīvaram saṃghād vā utpadyeta pudgalato +vā.²⁴⁶ tattrāpi te pratigrah[e] mātrā ka²⁴⁶(48v4)raṇīyā. kac cid evaṃrūpaṃ sthānam abhi○saṃbhotsyase • ||? abhisambhotsye • ||.

²³⁰ ≈ Upj (re-ed.) § III.i.2.1, p. 153 and BhīKaVā (re-ed.) 22b2–23a1. Cf. Bhī-Vin (Mā-L) §§ 49, 64 [47.9–16].

²³¹ See Upj (re-ed.) § III.i.2.1, BhīKaVā (re-ed.) 22b2–3 and §§ 4.7.2–4 (48v4–5, 49r2–3, 49v1).

²³² Compared to Upj (re-ed.) § III.i.2.1 and BhīKaVā (re-ed.) 22b3, this is a vocative case; cf. BHSG § 17.7. Alternatively, it is a scribal error for *evaṃnāman* as a voc.; cf. 48v4, 49r2, 49v6.

²³³ See BHSD s.v. *pāṃsu-kūla*.

²³⁴ It is also possible to read *[p]r(ā)[vār](o)*. The words *paṭṭā vā (paṭā) [v](ā) [p]r(ā)[vārā] vā* are reconstructed as plurals, based on the first *paṭṭā* and Upj (re-ed.) § III.i.2.1. However, the three nouns are used as singulars in BhīKaVā (re-ed.) 22b4: *paṭṭo vā paṭo vā prāvāro*. Cf. also Mvy (IF) 5848, 5845, 9103, 9106, BHSD s.v. *paṭa*, and SWTF s.vv. *paṭa*, *paṭṭa*. The words appear in a new fragment (G 15.7r2) belonging to Pāyattikā 2 of the *Vinayavibhaṅga* kept in the Private Collection in Virginia, USA.

²³⁵ See Upj (re-ed.) § III.i.2.1 and BhīKaVā (re-ed.) 22b4. Cf., however, Mvy (IF) 8339: *kaṣṣeyam*, 9100: *kaṣṣeyakam* and PW s.v. *kaṣṣeya*.

²³⁶ Cf. Mvy (IF) 9107: *amilaḥ* and BHSD s.vv. *amila*, *āmila*.

²³⁷ See Mvy (IF) 9109 and BHSD s.v. *kṛmivarṇā*.

²³⁸ See Upj (re-ed.) § III.i.2.1. Cf., however, Mvy (IF) 9112: *samavarṇaḥ*.

²³⁹ Ms reads *durṇa*. See Upj (re-ed.) § III.i.2.1.

²⁴⁰ See Mvy (IF) 9095: *śāṇakam* and BHSD s.v. *śāṇaka*. However, Upj (re-ed.) § III.i.2.1 and BhīKaVā (re-ed.) 22b4 have *śāṇakā*.

²⁴¹ See Mvy (IF) 9096 and BHSD s.vv. *kṣomaka*, *kṣaumaka*. However, Upj (re-ed.) § III.i.2.1 has *kṣomakā*.

²⁴² Cf. Upj (re-ed.) § III.i.2.1: *kārṇāsikā*, Mvy (IF) 9099: *kārṇāsakam*, PW s.v. *kārṇāsika* and BHSD s.vv. *kārṇāsaka*, *kārṇāsika*.

²⁴³ See PW s.vv. *dugūla*, *dukūla*. Cf. Upj (re-ed.) § III.i.2.1: *dukūlakasūkṣmaṃ*, BhīKaVā (re-ed.) 22b4: *dukūlakasūkṣma(m)*, Mvy (IF) 9097: *daukūlakam* and BHSD s.v. *dukūlaka*.

²⁴⁴ Cf. Upj (re-ed.) § III.i.2.1: *koṭṭambakā*, Mvy (IF) 9098: *koṭṭambakam* and BHSD s.v. *koṭṭambaka*.

²⁴⁵ See Mvy (IF) 9114 and BHSD s.v. *aparāntaka*.

²⁴⁶ Ms reads *va*.

§ 4.7.2²⁴⁷

śṛṇu tvam evaṃnāman. piṇḍapātāṃ²⁴⁸ {ca} bhojanānāṃ kalpi_(48v5)kaṃ sulabhaṃ,²⁴⁹ <yan> ni{h}śṛtya²⁵⁰ bhikṣo(h)²⁵¹ svākhyāte ○ dharmmavinaye pravrajyopasampad bhikṣubhāva. utsahase tvam evaṃnāma²⁵² yāvajjīvaṃ piṇḍapā_(48v6)tena bhojanena yāpayitum? utsahe • atirekalābhaḥ bhaktāni²⁵³ vā tarpaṇāni²⁵⁴ vā yavāgūpānāni vā pāṃcamikaṃ²⁵⁵ vā āṣṭamikaṃ²⁵⁶ _(48v7) vā cātu(r)ddaśikaṃ²⁵⁷ vā pāṃcadaśikaṃ²⁵⁸ vā naityakaṃ²⁵⁹ vā nimantraṇakaṃ²⁶⁰ vā {•} autpātikaṃ²⁶¹ vā {iti} {{yad vā}} utpiṇḍaṃ²⁶² vā iti {{yad vā punar an[y]a}} _(49r1) yad vā punar anyad api kalpikaṃ {{vā}} +bhojanaṃ²⁶³ saṃghā⟨d vā⟩ {d} ²⁶⁴ utpadyeta pudgalato vā. tatrāpi te pratigrahe mātṛa karaṇīyā. kac cid ev(amrū)_(49r2)paṃ²⁶⁵ sthānam abhisambhotsyase? abhisambhotsye • ||.

§ 4.7.3²⁶⁶

śṛṇu tvam evaṃnāman. vṛkṣamūlaṃ śayanāsanānāṃ kalpikaṃ +ca²⁶⁷ sulabhaṃ ca, yan ni{h}śṛtya bhikṣo(h)²⁶⁸ _(49r3) svākhyāte dharmmavinaye pravrajyopasampad bhikṣu-

²⁴⁷ ≈ Upj (re-ed.) § III.i.2.2, p. 154 and BhīKaVā (re-ed.) 23a1–4. Cf. Bhī-Vin (Mā-L) §§ 50, 64 [47.18–25].

²⁴⁸ The word *piṇḍapāta-* is declined as a neuter substantive here and at 49r1, where it, however, seems to be a scribal error for *bhojanaṃ*.

²⁴⁹ Here there is an asyndeton; cf. *kalpikaṃ ca sulabhaṃ ca* at 49v1.

²⁵⁰ See BHSD s.v. *niśṛitya*: ‘sometimes recorded as ni-śṛ°, ni-sṛ°, niḥ°’ and SWTF s.v. *ni-śṛitya*: ‘Hss. auch niḥśṛitya, niḥśṛitya, niśṛitya’. See also BHSD s.v. *niśraya*.

²⁵¹ See 48r7, 49r2, v1 and Introduction § 1.10a. However, the omission of *visarga* in this case might be due to *sandhi* [AiG I § 287(b), c, cf. WHITNEY § 173 (and Introduction § 2.1c)].

²⁵² See BHSG § 17.7. Alternatively, it is a scribal error for *evaṃnāman*; cf. 48v4, 49r2, 49v6.

²⁵³ See Mvy (IF) 5732 and BHSD s.v. *bhakta*.

²⁵⁴ See Mvy (IF) 5733 and BHSD s.v. *tarpaṇāni*.

²⁵⁵ See Mvy (IF) 5737 and BHSD s.v. *pāṃcamika*.

²⁵⁶ See Mvy (IF) 5738 and BHSD s.vv. *āṣṭamika*, *aṣṭamika*.

²⁵⁷ See Mvy (IF) 5739 and BHSD s.v. *cāturdaśika*.

²⁵⁸ See Mvy (IF) 5740 and BHSD s.v. *pāṃcadaśika*.

²⁵⁹ See Mvy (IF) 5742 and BHSD s.v. *naityaka*. Cf. Upj (re-ed.) § III.i.2.2: *naityakāni*.

²⁶⁰ See BhīKaVā (re-ed.) 23a2, Mvy (IF) 5743 and BHSD s.v. Cf. Upj (re-ed.) § III.i.2.2: *nimantraṇakāni*.

²⁶¹ See Mvy (IF) 5744 and BHSD s.v. *autpātika*.

²⁶² See Mvy (IF) 5745 and BHSD s.vv. *utpiṇḍa*.

²⁶³ Ms reads *piṇḍapātāṃ*. See BhīKaVā (re-ed.) 23a3.

²⁶⁴ First, *saṃghāduppa°* was written. Then, the ligature *dvā* was added between *saṃghā* and *duppa°* interlinearly, and the scribe forgot to delete *d* in *duppa°*.

²⁶⁵ The word *evaṃ[rū]paṃ* is legible in the manuscript photographed in GBM (Fac.Ed.).

²⁶⁶ ≈ Upj (re-ed.) § III.i.2.3. BhīKaVā (re-ed.) prescribes only three *niśrayas* for nuns (22b1–23b2), and no prescription of *śayanāsanas* is included in it; cf. also Bhī-Vin (Mā-L) §§ 48–51, 64. On nuns’ residences, see Schopen 2008, 2009.

bhāva. utsahasi²⁶⁹ tvam evannāma²⁷⁰ yāvajjīvaṃ vṛkṣamūlena śayanāsanena
yāpayi_(49r4)tum? utsahe • atirekalāObhaḥ layanāni vā⁺ māḍā²⁷¹ vā kūṭāgārāṇi vā
harmmikā²⁷² vā rudantikā vā āmalakapṛ_(49r5)sthikā vā daṇḍacchadanāni vā
phalakaOcchadanāni²⁷³ vā giriguhā²⁷⁴ vā prāgbhāraguhā vā tṛṇakuṭikā²⁷⁵ vā
parṇakuṭikā²⁷⁶ vā kṛtacam_(49r6)kramā²⁷⁷ vā akṛtacamkkramā vā iti yad vā punar anyad
api kalpikaṃ śayanāsanam saṃghād vā utpadyeta pudgalato vā. tatrāpi te
pra_(49r7)tigrahe mātṛa karaṇīyā. ⁺kac²⁷⁸ cid evaṃrūpaṃ sthānam abhisam̐bhotsyase •?
abhisam̐bhotsye • ||.

§ 4.7.4²⁷⁹

śṛṇu tvam evaṃnāma.²⁸⁰ pūtimuktaṃ bhaiṣajyā_(49v1)nāṃ kalpikaṃ ca sulabhaṃ ca, yaṇ
ni{ḥ}śṛtya bhikṣoḥ svākhyāte dharmmavinaye pravrajyopasampad bhikṣubhāva.
utsahase tvam ⁺eva[m]nāma²⁸¹ yāvajjīvaṃ _(49v2) pūtimuktena bhaiṣajyena yāpayitum?
⁺utsahe.²⁸² atirekalābhaḥ sarppis tailaṃ madhu phāṇitaṃ kālīkaṃ²⁸³ yāmikaṃ²⁸⁴

²⁶⁷ Ms reads *vā*. See 49v1.

²⁶⁸ The *visarga* in *bhikṣoḥ* is clearly legible in the manuscript photographed in GBM (Fac.Ed.).

²⁶⁹ Only here in this text is the verb $\sqrt{\text{sah}} + \text{ut}$ conjugated as an active voice. Cf. *utsahase* at 48v1,5, 49v1.

²⁷⁰ See BHSG § 17.7. Alternatively, it is a scribal error for *evaṃnāman*; cf. 48v4, 49r2, 49v6.

²⁷¹ Ms reads *māṭā*. See Upj (re-ed.) § III.i.2.3: *mālā*, Mvy (IF) 5530: *māḍāḥ* and BHSD s.vv. *māḍa*, *māla* 2. Although Mvy (S) 5548 (= Mvy (IF) 5530) registers *māṭā* as a variant reading of *māḍāḥ*, Mvy (IF) 5530 does not.

²⁷² See BHSD s.v. *harmika*, °*kā*. Cf. also Mvy (IF) 5502: *harmyam*.

²⁷³ For *daṇḍacchadanāni* and *phalakacchadanāni*, see Mvy (IF) 5533–5534.

²⁷⁴ See Mvy (IF) 5537.

²⁷⁵ Cf. Mvy (IF) 5527.

²⁷⁶ See Mvy (IF) 5538.

²⁷⁷ Cf. Mvy (IF) 5539.

²⁷⁸ Ms reads *k{ḥ}am*. See 48v4, 49r1, v4.

²⁷⁹ ≈ Upj (re-ed.) § III.i.2.4 and BhīKaVā (re-ed.) 23a4–b2. Cf. Upas-v §§ XIV 2.4.f–k and Bhī-Vin (Mā-L) §§ 51, 64 [48.2–9].

²⁸⁰ See BHSG § 17.7. Alternatively, it is a scribal error for *evaṃnāman*; cf. 48v4, 49r2, 49v6.

²⁸¹ Ms reads *eva[m]nāmā*. See 48v1,5 and 49r7. Another possibility is to emend the word to *eva[m]nāman*; cf. 48v4 (49r2 also).

²⁸² Ms reads *unsahe*.

²⁸³ See GMNAI 1: 46 (91v10 ≈ GilMs III 1.ii.17–18): *kālīkāni manthāḥ odanaṃ kulmāsāḥ mām[s]am apūpās ca* |.

²⁸⁴ See GMNAI 1: 46–47 (91v10–92r1 ≈ GilMs III 1.ii.18–20): *yāmikaṃ aṣṭau pānāni. cocapānaṃ mocapānaṃ kolapānaṃ aśvatthapānaṃ udumbarapānaṃ parūṣakapānaṃ mṛdvīkāpānaṃ kharjūra-pānaṃ ca* || ||.

sāptāhikam²⁸⁵ yāva_(49v3)jīvikam²⁸⁶ mūlabhaiṣajyam²⁸⁷ gaṇḍabhaiṣajyam²⁸⁸ patrabhaiṣajyam²⁸⁹ puṣpabhaiṣajyam²⁹⁰ phalabhaiṣajyam²⁹¹ iti yad vā punar anyad api kalpikam bhaiṣajyam saṃghād vā _(49v4) utpadyeta pudgalato vā. ○ tatrāpi te pratigrahe mātṛā karaṇīyā. kac cid evaṃrūpaṃ sthānam abhisamḃhotsyase • ||? _(49v5) abhisamḃhotsyase • ||◎||.

§ 4.8²⁹²

śṛṇu tvam evaṃOnāmaṃś. catvāra ime tena Bhagavatā jānatā paśyatā tathāgatenārhatā samyaksambuddhena _(49v6) evaṃ pravrajitopasaṃpannasya bhikṣoḥ patanīyā dharmmā ākhyātā, yān adhyāpadyamāno bhikṣuḥ²⁹³ sahādhyāpat(t)yā abhikṣur bhavaty⁺ aśrama_(49v7)ṇaḥ²⁹⁴ + aśākyaputrīyāḥ²⁹⁵ dhvasyate bhikṣubhāvād. dhatam asya bhavati śrāmaṇyam dhvastam mathitam patitam parājitam.²⁹⁶ apratyuddhāryam²⁹⁷ asya _(50r1) [bh]avati śrāmaṇyam. katame catvāraḥ.

²⁸⁵ See GMNAI 1: 47 (92r1–2 = GilMs III 1.iii.4): +sā[p]tāhikam (Ms sa[p]tāhikam) sarpiś tathā tailaṃ phāṇitaṃ madhu śarkarā |. According to this description, sāptāhika- encompasses sarpiś-, taila-, madhu- and phāṇita-.

²⁸⁶ See GMNAI 1: 47 (92r2 ≈ GilMs III 1.iii.4–6): yāvajjīvikam mūlabhaiṣajyam gaṇḍabhaiṣajyam patrabhaiṣajyam puṣpabhaiṣajyam phalabhaiṣajyam* | paṃca jatūni | paṃca kṣārāḥ paṃca lavaṇāni | paṃca kaṣāyāḥ ||. According to this description, yāvajjīvika- encompasses mūlabhaiṣajya-, gaṇḍabhaiṣajya-, patrabhaiṣajya-, puṣpabhaiṣajya- and phalabhaiṣajya-.

²⁸⁷ See GMNAI 1: 47 (92r2–3 ≈ GilMs III 1.iii.7–8): mūlabhaiṣajyam | mustaṃ vacā haridrā ārdra-kam ativiṣā iti yad vā punar anyad api mūla{m}bhaiṣa[j]y[ā]rthāya spharati nāmiṣārthāya |.

²⁸⁸ See GMNAI 1: 47 (92r3 ≈ GilMs III 1.iii.8–10): gaṇḍabhaiṣajyam candanaṃ cavikā padmakāḥ devadāru guḍūci dāruharidrā iti yad vā punar anyad api gaṇḍabhaiṣajyārthāya spharati nāmiṣārthāya |.

²⁸⁹ See GMNAI 1: 47 (92r3–4 ≈ GilMs III 1.iii.11–13): patrabhaiṣajyam paṭolapatraṃ vāśaka-patraṃ nimbapatraṃ koṣātakīpatraṃ sapta-parṇapatra{m} iti yad vā punar anyad api patrabhaiṣajyārthāya spharati | nāmiṣārthāya |.

²⁹⁰ See GMNAI 1: 47 (92r4 ≈ GilMs III 1.iii.13–15): puṣpabhaiṣa○jyam paṃca puṣpāni vāśakapuṣpaṃ nimbapuṣpaṃ dhātakīpuṣpaṃ śakapuṣpaṃ nāgapuṣpaṃ padmakasaram iti yad vā punar anyad api (puṣpa)bhaiṣajyārthāya spharati nāmiṣārthāya |.

²⁹¹ See GMNAI 1: 47 (92r4–5 ≈ GilMs III 1.iii.15–17): phalabhaiṣajyam haritakī-m-āmalakam (Ms °āmalakām) vibhītakam maricam pippalī iti yad vā punar anyad a)pi ○ phalabhaiṣajyārthāya spharati {nā} nāmiṣārthāya |.

²⁹² ≈ Upj (re-ed.) § III.ii.1.1 and BhīKaVā (re-ed.) 23b2–24a2. Cf. Mvy (IF) 9061–9070 and VinSūVṛSv (B/G) 12.17 (VinSūVṛSv (TU) 3: 60.13). Cf. also Upas-v § XIV 3.1.

²⁹³ Cf. Upj (re-ed.) § III.ii.1.1 reads yeṣāṃ bhikṣur anyatamānyatamaṃ sthānam adhyāpadya and BhīKaVā (re-ed.) 23b4: (ye)ṣāṃ bhikṣuṇī anyatamānyatamasthānam adhyāpadya instead of yān adhyāpadyamāno bhikṣuḥ. Cf. also §§ 4.8.1.3 (50r6), 4.8.2.3 (50v7–51r1), 4.8.3.3 (51v1–2), 4.8.4.3 (53r1–2) below: evaṃrūpaṃ bhikṣuḥ sthānam adhyāpadya.

²⁹⁴ Ms reads aśramaṇ{ }āḥ. See 50r7, 53r2.

²⁹⁵ Ms reads aśākyaputrīyāḥ. See 50r7, 53r2.

²⁹⁶ Cf. AKBh 223.12–13: abhikṣur bhavaty aśramaṇo 'śākyaputrīyo dhvasyate bhikṣubhāvāt | katam (sic) asya bhavati śrāmaṇyam dhvastam patitam parājitam iti and Mvy (IF) 9061–9069.

§ 4.8.1.1²⁹⁸

anekaparyāyeṇāyusman Bhagavatā kāmā vigarhitāḥ kāmālayaḥ⁺ kāmāniyanti²⁹⁹
 kāmādhyava[s](ānaṃ).³⁰⁰ (50r2) kāmānāṃ prahāṇaṃ varṇitaṃ, ⁺pratinissargo³⁰¹
⁺vyantībhāvaḥ³⁰² kṣayo virāgo nirodho ⁺vyupaśamo³⁰³ ,stagama(h)³⁰⁴ stutaḥ stomito
 varṇitaḥ praśast[a](h).³⁰⁵ (50r3) adyāgreṇa te āyusman sa(ṃ)raktacittena mātṛgrāmaś
 cakṣuṣā cakṣur upanidhyāya na vyavalokayitavyaḥ. kaḥ punar ⁺vādo³⁰⁶ dvayadvaya-
 samā(50r4)pat(t)y{ {o} } ā abrahmacaryaṃ maithunaṃ ⁺dharmaṃ³⁰⁷ ○ ⁺pratiṣevitum.³⁰⁸

§ 4.8.1.2³⁰⁹

uktaṃ caitad āyusmaṃ(s)³¹⁰ tena Bhagavatā jānatā paśyatā tathāgatenārhatā (50r5)
 samyaksambuddhena. yaḥ punar bhikṣur bhi○kṣubhis sārddhaṃ ⁺śikṣāsāmīcīm³¹¹
 samāpannaḥ śikṣām apratyākhyāya śikṣādaurbalyam anāviṣkr(50r6)tvābrahmacaryaṃ
 maithunaṃ dharmmaṃ pratiṣevetāntatas tiryagyonigatāyāpi³¹² sārddhaṃ,

§ 4.8.1.3³¹³

evamrūpaṃ (bhikṣuḥ)³¹⁴ sthānam adhyāpadya sahādhyāpat(t)yā abhikṣu(50r7)r bhavaty
 aśramaṇaḥ aśākyaputrīyaḥ dhvasyate bhikṣubhāvād.³¹⁵ dhatam asya (bhavati)³¹⁶

²⁹⁷ See BHSD s.v. *1 pratyuddhārya*. Cf. also Mvy (IF) 9070.

²⁹⁸ ≈ Upj (re-ed.) § III.ii.2.1.1 and BhīKaVā (re-ed.) 24a2–5.

²⁹⁹ Ms reads °*niyatti*. For the form of nom.sg.fem of *i*-stems, see BHSG § 10.16. Alternatively, it is a scribal error for *kāmāniyanti(h)*.

³⁰⁰ More parts of the letter [s](ā) in *kāmādhyava[s](ānaṃ)* are visible in GBM (Fac.Ed.) than in GMNAI 1.

³⁰¹ Ms reads *pratinissargā*. See Upj (re-ed.) § III.ii.2.1.1, BhīKaVā (re-ed.) 24a3 and Mvy (IF) 7623.

³⁰² Ms reads *vāntībhāvaḥ*. See Upj (re-ed.) § III.ii.2.1.1, BhīKaVā (re-ed.) 24a3 and Mvy (IF) 7624.

³⁰³ Ms reads *vyupaśamo*. See Upj (re-ed.) § III.ii.2.1.1, BhīKaVā (re-ed.) 24a4 and Mvy (IF) 7625.

³⁰⁴ See SWTF s.vv. *asta-gama*, *astam-gama*, CPD s.vv. *attha-gama*, *attham-gama* and NPED s.vv. *atthagama*, *atthaṅgama*. Although the omission of *visarga* in this case might be due to *sandhi* [AiG I § 287(b.) c, cf. WHITNEY § 173], it has to be noted that *sandhi* does not occur between the following words, viz. *stutaḥ stomito*; cf. Introduction § 2.1c.

³⁰⁵ See Upj (re-ed.) § III.ii.2.1.1 and Introduction § 2.1b. Since the manuscript photographed in GBM (Fac.Ed.) perfectly preserves *sta*, it is impossible to read the letter as *st[o]*.

³⁰⁶ Ms reads *vāda*. See 51r3. Another possibility is to emend this to *vāda(h)*; cf. Introduction § 2.1b.

³⁰⁷ Ms reads *dharmmaḥ*.

³⁰⁸ Ms reads *pratiṣevitum*. See 50r6: *pratiṣevetā*° and SWTF s.v. *prati-ṣev*: ‘Hss. auch °-sev’.

³⁰⁹ ≈ Upj (re-ed.) § III.ii.2.1.2, BhīKaVā (re-ed.) 24a5–b1, PrMoSū (Mū/Ba) 14.4–6 (Pārājika 1) and PrMoSū (Mū/Hu) 8.12–14 (Pārājika 1).

³¹⁰ See 50v5, 51r3–4.

³¹¹ Ms reads °*sāmīcīm*. See BhīKaVā (re-ed.) 24a5, BHSD s.v. *sāmīcī*, °*ci* and Mvy (IF) 1773.

³¹² See BHSG §§ 9.47–48 or 53–54. Alternatively, it is a scribal error for °*gatayāpi*.

³¹³ ≈ Upj (re-ed.) §§ III.ii.2.1.3.1–2.1.5 and BhīKaVā (re-ed.) 24b1–5.

³¹⁴ See 50v7, 51v1 and 53r1.

³¹⁵ For the outcome of breaches of clerical celibacy, see CLARKE 2000, 2009 and FUKUDA 2014.

śrāmaṇyaṃ dhvastaṃ mathitaṃ patitaṃ parājitaṃ. apraty[u]ddhāryam asya (50v1) bhavati śrāmaṇyaṃ. tad yathā tālo mastakācchinnah³¹⁷ abhavyo haritatvā⟨ya⟩, abhavyo virūḍhiṃ vṛddhiṃ vipulatām āpattum.³¹⁸ atra te adyāgreṇa⁺a(50v2)nadhyācāre⁺nadhyāpa⟨[t]⟩tāv³¹⁹ {an}adhyācāravairamaṇyaṃ³²⁰ tīvraś cetasa³²¹ āraṅgāsmṛtyapramāde³²² yogaḥ karaṇīyaḥ. ⁺kac³²³ cid evaṃrūpaṃ sthānaṃ nādhyā(50v3)patsyase? nādhyāpatsye • ||.

§ 4.8.2.1³²⁴

śṛṇu tvam āyusmann. anekaparyāyeṇa Bhagavatā adattādānaṃ vigarhitaṃ. adattādānavirati³²⁵ {•} stutā stomitā (50v4) varṇitā {;} praśastā. adyāgreṇa te āyusmaṇ steyacittena tilatuṣaṃ³²⁶ api parakyam³²⁷ adattam ⟨n⟩ādātavyam.³²⁸ kaḥ punar vādaḥ paṃ(50v5)camāṣikaṃ vā u⟨tta⟩⟨rapaṃcamāṣikaṃ vā.

§ 4.8.2.2³²⁹

u⟩kta{ {m} }m etad³³⁰ āyusmaṇs tena Bhagavatā jānatā paśyatā tathāgatenārhatā samyaksambuddhena. yaḥ punar bhikṣur grā(50v6)magatam araṇyagataṃ vā pareṣā{m}m adattam steyasaṃkhyātam ādadīta yadrūpeṇādattādānena rājā vainaṃ

³¹⁶ See 49v7 and 53r2.

³¹⁷ I regard this word (*mastakācchinnah*) as a compound; cf. Vin I 97.14 and III 92.25: *tālo matthakacchinno* and CPD s.v. ²*acchinna*.

³¹⁸ Cf. AKBh 223.18–19: *tad yathā tālo mastakācchinno 'bhavyo 'ṅkuritatvāya abhavyo virūḍhiṃ vṛddhiṃ vipulatām āptum* and Mvy (IF) 9071–9072.

³¹⁹ Ms reads *anadhyācāreṇa adhyāpa⟨[t]⟩tyāv* instead of ⁺*anadhyācāre* ⁺*'nadhyāpa⟨[t]⟩tāv*. Another possibility is to emend these words to *anadhyācāre 'nadhyāpa⟨[t]⟩tyāv*; cf. BHSG § 10.74. Cf. also 53r4: *anadhyāpatyān*.

³²⁰ See WILLE 1990: 152 (GBM 2.129r1), BHSD s.v. *adhyācāra* and SWTF s.v. [*an-adhyācāra-vairamaṇī*].

³²¹ Pace SWTF s.v. *tīvraś-cetas*.

³²² See SWTF s.vv. *āraṅgā-smṛti*, *āraṅgā-smṛty-apramāda*, CPD s.v. *ārakkha-sati(n)*, and NPED s.v. *ārakkha*, °(*a*)-*sati(n)*.

³²³ Ms reads *kaś*.

³²⁴ ≈ Upj (re-ed.) § III.ii.2.2.1 and BhīKaVā (re-ed.) 24b5–25a2.

³²⁵ See BHSG § 10.16. Alternatively, it is a scribal error for *adattādānavirati⟨h⟩*.

³²⁶ See SWTF s.v. (*tila-tuṣa*): ‘n.’ Here also the word is declined as neuter. However, *tuṣa-* is normally masculine; cf. EWA s.v. and PW s.v.

³²⁷ Probably a scribal error for *pārakyam*; cf. PW s.v. *pārakya-*, AiG II,2 § 379b and PISCHEL § 598 (*pārakka-*), or for *parakīyam*; cf. Upj (re-ed.) § III.ii.2.2.1, BhīKaVā (re-ed.) 25a1 and PW s.v.

³²⁸ See Upj (re-ed.) § III.ii.2.2.1 and BhīKaVā (re-ed.) 25a2.

³²⁹ ≈ Upj (re-ed.) § III.ii.2.2.2, BhīKaVā (re-ed.) 25a2–4, PrMoSū (Mū/Ba) 14.7–10 (Pārājika 2), PrMoSū (Mū/Hu) 8.17–20 (Pārājika 2) and PrMoSū (Mū/LCh) 2.6–10 (Pārājika 2).

³³⁰ Probably a scribal error for *caitad*; cf. 50r4, 51r3, v5 and Upj (re-ed.) § III.ii.2.2.2.

gr̥hītvā⁺ rājamātro³³¹ (50v7) vā hanyād vā badhnīyā⟨d v[ā]⟩ pravāsayed vā evaṃ cainaṃ vaded — dhambhoḥ³³² puruṣa coro 'si, bālo 'si, mūḍho 'si, steyo 'sīty —,

§ 4.8.2.3³³³

evaṃrūpaṃ bhikṣu(h sthā)(51r1)nam adhyāpadya⁺ [sa]hā⟨dhy[ā]⟩pattyā³³⁴ abhikṣur bhavaty a⟨śramaṇaḥ aśākyaputrīyo pūrvavad⟩³³⁵ yāva[t], tad yathā tālo mastakācchinnaḥ yāvan⁺ nādhyāpatsye³³⁶ • ||.

§ 4.8.3.1³³⁷

śṛṇu tvam evaṃnāmaṃn.³³⁸ aneka(r)[y](āye)(51r2)ṇa Bhagavatā prāṇāti[pā]to vi-garhitāḥ. prāṇātipātavirati³³⁹ {•} stutā stomitā varṇitā praśastā. adyāgreṇa te āyusmaṃ (saṃci)(51r3)ntya³⁴⁰ kuntapipīlako 'pi prāṇī jīvitā⟨n⟩ na vyaparopayitavyam*.³⁴¹ kaḥ punar vādo⁺ manuṣyo³⁴² vā⁺ manuṣyavigraho³⁴³ vā.

§ 4.8.3.2³⁴⁴

uktaṃ caitad āyusmaṃ(51r4)s tena Bhagavatā jānatā paśyatā ○ tathāgatenārhatā samyaksambuddhena. yaḥ punar bhikṣur mmanuṣyaṃ vā manuṣyavigrahaṃ vā (51r5) svahastaṃ saṃciṃtya jīvitā○d vyaparopayec chastraṃ {{vāsyādhāraye}} ⟨vaina[m ā]dhāraye⟩c chastrādhāraṃ vāsyā paryeṣeta maraṇāya (51r6) vainaṃ samādāpayen maraṇavarṇaṃ vāsyānusamvarṇayed evaṃ cainaṃ vaded — dhambhoḥ puruṣa kin te ⟨'ne⟩na³⁴⁵ pāpakenāśucinā (51r7) durjīvitena, mṛtaṃ te bhoḥ puru[ṣ]a [j]ī[vitā]d varam

³³¹ Ms reads *rājamātrau*. See Upj (re-ed.) § III.ii.2.2.2, BhīKaVā (re-ed.) 25a3, PrMoSū (Mū/Ba) 14.8, PrMoSū (Mū/Hu) 8.18 and PrMoSū (Mū/LCh) 2.8. See also BHSD s.v. and SWTF s.v.

³³² See BHSD s.v. *hambho*, also *hambhoḥ*, SWTF s.v. *hambho*, °*bhos*, CPD s.v. *ambho*, NPED s.v. *ambho* and ROTH 1977.

³³³ ≈ Upj (re-ed.) § III.ii.2.2.3 and BhīKaVā (re-ed.) 25a4–5.

³³⁴ Ms reads *[sa]hā⟨dhy[ā]⟩pa[dh]yā*.

³³⁵ Cf. 49v6–7, 50r7, 51v2 and 53r2.

³³⁶ Ms reads *nādhyāpatsye*. See 50v3, 51v2 and 53r4.

³³⁷ ≈ Upj (re-ed.) § III.ii.2.3.1 and BhīKaVā (re-ed.) 25a5–b1.

³³⁸ Cf. *āyusmann* at 50v3, 51v2–3.

³³⁹ See BHSG § 10.16. Alternatively, it is a scribal error for *prāṇātipātavirati⟨h⟩*.

³⁴⁰ More parts of the letters *sa* and *ci* in *(saṃci)ntya* are visible in GBM (Fac.Ed.) than in GMNAI 1.

³⁴¹ Introduction § 3.1.2. Alternatively, it is a scribal error for *vyaparopayitavyaḥ*; cf. Upj (re-ed.) § III.ii.2.3.1 and BhīKaVā (re-ed.) 25b1.

³⁴² Ms reads *manuṣya[m]*. See BhīKaVā (re-ed.) 25b1. Cf. also BHSD s.v. *vāda* and Divy 200.13–15: *evaṃ hi bhikṣavo mahāphalaṃ dharmaśravaṇaṃ mahānuśamsakaṃ kaḥ punar vādo dharmadeśanā dharmābhisamayo vā*.

³⁴³ Ms reads *manuṣyavigrahaṃ*. See BhīKaVā (re-ed.) 25b1 and BHSD s.v. *manuṣya-vigraha*.

³⁴⁴ ≈ Upj (re-ed.) § III.ii.2.3.2, BhīKaVā (re-ed.) 25b1–4, PrMoSū (Mū/Ba) 14.12–15.2 (Pārājika 3), PrMoSū (Mū/Hu) 9.2–8 (Pārājika 3) and PrMoSū (Mū/LCh) 2.12–20 (Pārājika 3).

³⁴⁵ See Upj (re-ed.) § III.ii.2.3.2, BhīKaVā (re-ed.) 25b3, PrMoSū (Mū/Hu) 9.5 and PrMoSū (Mū/LCh) 2.16.

iti — cittānumataiś cittasamkalpaiḥ anekaparyāyeṇa maraṇāya ^(51v1) +vainaṃ ³⁴⁶
samādāpayen maraṇavarṇaṃ vāsyānusaṃvarṇa{m}yet sa ca tenopakrameṇa kālāṃ
kuryād ity,

§ 4.8.3.3³⁴⁷

evaṃ[rū]pa(m) bh[i]kṣuḥ sthāna^(51v2)m adhyāpadya sahādhyāpat(t)yā abhikṣur bhavaty
aśramaṇaḥ aśākyaputrīyaḥ pūrvavad yāvan nādhyāpatsye • ||.

§ 4.8.4.1³⁴⁸

śṛṇu tvam ā^(51v3)yuṣmann. anekaparyāyeṇa Bhagavatā mṛṣāvādo vigarhitāḥ.
mṛṣāvādavirati³⁴⁹ {•} stutā stomitā varṇi^(51v4)tā praśastā. adyāgreṇa ○ te āyuṣmaṃ
hāsyaprekṣiṇāpi saṃprajānamṛṣāvān³⁵⁰ na bhāṣitavyā. kaḥ punar vādo ⁺sa^(51v5)ntam³⁵¹
asaṃvidyamānam utta○raṃmanuṣyadharmmaṃ³⁵² pralapituṃ.

§ 4.8.4.2³⁵³

uktaṃ caitad āyuṣma(m)s tena Bhagavatā jānatā paśyatā ta^(51v6)thāgatenārhatā
samyaksambuddhena. yaḥ punar bhikṣur (anabhi-jānann apari-jānann)³⁵⁴ asantam asaṃ-
vidyamānam uttaraṃmanuṣyadharmmam alamāryaviśeṣā^(51v7)dhigamaṃ jñānaṃ vā
darśanaṃ vā ⁺sparsavihāratām³⁵⁵ vā prati[jā]nīyād — idaṃ jānāmīdaṃ paśyāmīti —.

kiṃ jānāmi? du(h)[kh](a)m (jā)^(52r1)nāmi, samudayaṃ nirodhaṃ mārgaṃ jānāmi.

kiṃ paśyā(mi)? «devān paśyā»mi, nāgān yakṣān gandharvān kinnarān mahoragān
pretān piśācān kumbh(āṇḍā)^(52r2)n kaṭapūtanān. devā api māṃ paśyanti, nāgā yakṣā
gandharvāḥ kinnarā mahoragāḥ pretāḥ piśācāḥ kumbhāṇḍāḥ kaṭapūta^(52r3)nāḥ api
māṃ paśyanti ∴.

³⁴⁶ Ms reads *naivam*. See Upj (re-ed.) § III.ii.2.3.2, BhīKaVā (re-ed.) 25b4, PrMoSū (Mū/Ba) 14.16 and PrMoSū (Mū/LCh) 2.18. However, cf. PrMoSū (Mū/Hu) 9.7: *cainaṃ*.

³⁴⁷ ≈ Upj (re-ed.) § III.ii.2.3.3 and BhīKaVā (re-ed.) 25b4–26a1.

³⁴⁸ ≈ Upj (re-ed.) § III.ii.2.4.1 and BhīKaVā (re-ed.) 26a1–2.

³⁴⁹ See BHSG § 10.16. Alternatively, it is a scribal error for *mṛṣāvādavirati(h)*.

³⁵⁰ See Mvy (IF) 9201, BHSD s.v. *saṃprajāna*, BHSG § 18.53 and SWTF s.v. *saṃprajāna-mṛṣā-vāda*. Cf. Upj (re-ed.) § III.ii.2.4.1 and BhīKaVā (re-ed.) 26a2: *saṃprajānan mṛṣāvāda/mṛṣāvādo*.

³⁵¹ Ms reads *sattam*.

³⁵² See BHSD s.v. *uttari* and SWTF s.v. *uttaraṃ-manuṣya-dharmmaṃ*. Cf. also Mvy (IF) 8309, CPD s.v. *uttari*, °-*manussadhamma* and NPED s.v. *uttari*, °-*manussadhamma*.

³⁵³ ≈ Upj (re-ed.) §§ III.ii.2.4.2.1–5, BhīKaVā (re-ed.) 26a2–27b1, PrMoSū (Mū/Ba) 15.3–5 (Pārājika 4), PrMoSū (Mū/Hu) 9.11–13 (Pārājika 4) and PrMoSū (Mū/LCh) 2.22–24 (Pārājika 4). Cf. Pāṇḍ-v §§ 7.5.7, 7.5.11 and YAMAGIWA 1993a, 1993b.

³⁵⁴ See BhīKaVā (re-ed.) 26a2–3, PrMoSū (Mū/Ba) 15.3, PrMoSū (Mū/Hu) 9.11 and PrMoSū (Mū/LCh) 2.22.

³⁵⁵ Ms reads *sparsivihāratām*. See Upj (re-ed.) § III.ii.2.4.2.1, BhīKaVā (re-ed.) 26a3, PrMoSū (Mū/Ba) 15.4, PrMoSū (Mū/Hu) 9.13 and PrMoSū (Mū/LCh) 2.24.

devānām śabdaṃ śṛṇomi, nāgānām yāvat kaṭapūtanānām. devā api ³⁵⁶ {sa} śabdaṃ śṛṇvanti, nā_(52r4)gā yāvat kaṭapūtanā ⟨api⟩³⁵⁷ •.

devānām ○ darśanāyopasaṃkramāmi, nāgānām yāvat kaṭapūtanānām. devā api ³⁵⁸ +mama darśanāyo_(52r5)pasamkrāmanti, nāgā yāvat kaṭapūtanā ⟨api⟩³⁵⁹ •.

devai⟨h⟩³⁶⁰ sārddham ālapāmi saṃlapāmi pratisaṃmode sātatyā⟨m api⟩³⁶¹ samāpadye, nā_(52r6)gair yāvat kaṭapūtanai⟨r⟩. devā api mayā sārddham ālapanti yāvat samāpadyante, nāgā yāvat kaṭapūtanā ⟨api⟩³⁶² •.

alābhy eva sann ³⁶³ ani_(52r7)tyasaṃjñāyā lābhy a⟨ha⟩m asmīty ātmānaṃ pratijānīte, anitye duḥkhasaṃjñāyā duḥkhe anātmasaṃjñāyā āhāre p[ra]tikūlasaṃjñāyā³⁶⁴ _(52v1) sarvaloke anabhiratisaṃjñāyā³⁶⁵ +ādīnavasaṃjñāyā³⁶⁶ prahā{ra}ṇasaṃjñāyā virāga-saṃjñāyā ni[r](o)[dh](a)[s](aṃ)j[ñ]āyā maraṇa_(52v2)saṃjñāyā.

alābhy eva sann {aśubhasaṃjñāyān} aśubhasaṃjñāyā lābhy aham asmīty ātmānaṃ pratijānīte, vin(ī)[la]kaṃjñāyā {vi} _(52v3) vipūyakaṃjñāyā vyādhmātaka-saṃjñāyā vipaṭu⟨ma⟩kaṃjñāyā vikhāditakaṃjñāyā vilohitakaṃjñāyā vikṣiptaka_(52v4)saṃjñāyā asthisamjñāyā⟨h⟩³⁶⁷ +śūnyatā○pratyavekṣaṇasaṃjñāyā³⁶⁸ lābhy aham asmīti ⟨ātmānaṃ⟩ pratijānīte •.

alābhy eva san prathama_(52v5)sya dhyānasya dvitīyasya tṛtīyasya ○ caturthasya dhyānasya maitryāḥ karuṇāyā muditāyā upekṣāyā ākāśānamtyā_(52v6)yata⟨na⟩sya vijñānānamtyāyatanasya ākimṇāyāyatanasya naivasamjñānāsaṃjñāyata⟨na⟩sya srotaāpattiphalasya sakṛdā_(52v7)gāmiphalasya anāgāmiphalasya riddhiviṣayasya

³⁵⁶ Ms reads *mām*. See Upj (re-ed.) § III.ii.2.4.2.2.

³⁵⁷ Cf. Upj (re-ed.) §§ III.ii.2.4.2.2. Or *kaṭapūtanā⟨h⟩* for *kaṭapūtanā ⟨api⟩*.

³⁵⁸ Ms reads *mām*. See the genitives (*devānām*, *nāgānām* and *kaṭapūtanānām*) at 52r4 and Upj (re-ed.) § III.ii.2.4.2.2. Note, however, that BhīKaVā (re-ed.) 26b1–2 uses accusatives (*devān*, *nāgān* ... *kaṭapūtanān* and *mām*).

³⁵⁹ Cf. Upj (re-ed.) §§ III.ii.2.4.2.2. Or *kaṭapūtanā⟨h⟩* for *kaṭapūtanā ⟨api⟩*.

³⁶⁰ Or *devai⟨s⟩*; cf. Introduction § 2.6.

³⁶¹ See Upj (re-ed.) § III.ii.2.4.2.2 and BhīKaVā (re-ed.) 26b3.

³⁶² Cf. Upj (re-ed.) §§ III.ii.2.4.2.2. Or *kaṭapūtanā⟨h⟩* for *kaṭapūtanā ⟨api⟩*.

³⁶³ Ms reads °*saṃjñāyā*.

³⁶⁴ See Mvy (IF) 6971.

³⁶⁵ See Mvy (IF) 6972.

³⁶⁶ Ms reads *ālokaṃjñāyāḥ*. See Upj (re-ed.) § III.ii.2.4.2.3.a, BhīKaVā (re-ed.) 27a1 and Pāṇḍ-v §§ 7.5.7, 7.5.11. Cf. also BHSD s.v. *ādīnava* (‘Mv i.33.11 (vs) *sarvaṃ ādīnavaṃ lokaṃ*’), SWTF s.v. *ādīnava-saṃjñā* and CPD s.v. *ādīnava-saṃjñā*.

³⁶⁷ Or *asthisamjñāyā⟨ś⟩*; cf. Introduction § 2.6. For these technical terms, see Pāṇḍ-v §§ 7.5.7, 7.5.11, Mvy (IF) 1159–1165, 1167 and BHSD s.vv. *aśubha-bhāvanā*, *vinīlaka*, *vipūyaka*, *vyādhmātaka*, *vipaḍumaka* or *vipaṭumaka*, *vikhāditaka*, *vilohitaka*, *vikṣiptaka* and *asthi-saṃjñā*.

³⁶⁸ Ms reads *śūnyatā*°.

divyasya śrotasya³⁶⁹ cetaḥparyāyasya {•} pūrvanivāsasya cyutyupapā(53r1)dasya
(āsravakṣayasya).³⁷⁰

anarhann [e]va samāno³⁷¹ 'rha<nn aha>m asmy aṣṭavimokṣadhyāyīty ātmānaṃ
pratijānīte.
'nyatrābhimānād ity,

§ 4.8.4.3³⁷²

evaṃrūpaṃ bhikṣuḥ sthāna[m] (adhyā)(53r2)padya sahādhyāpat(t)yā abhikṣur bhavaty
aśramaṇaḥ aśākyaputrīyaḥ dhvasyate bhikṣubhāvād. dhatam asya bhavati śrāmaṇyaṃ
dhvastam mathit(am)³⁷³ (53r3) patitam parājitam. apratyuddhāryam asya bhavati
śrāmaṇyaṃ. tad yathā tālo mastakācchinnaḥ abhavyo haritatvāya •, abhavyo (53r4)
virūḍhiṃ vṛddhiṃ vipulatām āpaṭtum. atra te 'dyāgreṇa {•} anadhyācāre anadhyā-
pat(t)yān³⁷⁴ {an}adhyācāravairamaṇyāṃ tīvraś ce(53r5)tasah ārakṣāsmṛtyapramāde
yoṅgaḥ karaṇīyaḥ. kac cid evaṃrūpaṃ sthānam +nādhyāpatsyase³⁷⁵? nādhyāpatsye •
||●||.

§ 4.9³⁷⁶

śṛṇu (53r6) +tvam³⁷⁷ āyusmaṃś. catvāra ime tena Bhagavatā jānatā paśyatā
tathāgatenārhatā samyaksambuddhena (evaṃ pravrajitopasaṃpannasya bhikṣoḥ)³⁷⁸
śramaṇakarakā³⁷⁹ [dhar](mm)[ā] (ākhyā)(53r7)tāḥ. katame catvāraḥ.
adyāgreṇa te³⁸⁰ āyusma[nn ā]kruṣṭe<na> na pratyākroṣitavyaṃ,³⁸¹ roṣitena na prati-
[r](oṣayitavyaṃ, tāḍitena) (53v1) na pratitāḍayitavyaṃ, bhaṇḍitena na pratibhaṇḍayi-
tavyaṃ.³⁸² kac cid evaṃrūpaṃ sthānam +nādhyāpatsyase³⁸³? nā(dh)[y](āpatsye • ||).

³⁶⁹ See BHSD s.v. *śrota*.

³⁷⁰ See BhīKaVā (re-ed.) 27a5–b1 and Pāṇḍ-v §§ 7.5.7, 7.5.11.

³⁷¹ Only here is the middle used; cf. 52r6, v2: *sann*, 52v4: *san*.

³⁷² ≈ WILLE 1990: 152 (GBM 2.129r1), Upj (re-ed.) §§ III.ii.2.4.3.1–2.4.5 and BhīKaVā (re-ed.) 27b1–5.

³⁷³ More parts of the letter *t(a)* in *mathit(am)* are visible in GBM (Fac.Ed.) than in GMNAI 1.

³⁷⁴ Note the replacement of a final *m* by *n* before an initial vowel; cf. BHSG §§ 2.64–65. Cf. also 50v1: *°pa<(t)>tyāv*.

³⁷⁵ Ms reads *adhyāpatsyase*. See 50v2–3.

³⁷⁶ ≈ WILLE 1990: 152 (GBM 2.129r2–4), Upj (re-ed.) §§ III.iii.1–2 and BhīKaVā (re-ed.) 31a3–4. Cf. VinSūVṛSv (B/G) 12.18 (VinSūVṛSv (TU) 3: 60.14–15). Cf. also Bhī-Vin (Mā-L) § 69.

³⁷⁷ Ms reads *ṣvam*. See e.g. 48r6.

³⁷⁸ See 48r7, 49v6 above, WILLE 1990: 152 (GBM 2.129r2–3) and BhīKaVā (re-ed.) 31a3.

³⁷⁹ See BHSD s.v. *karaka*, (2) and SWTF s.v. ¹*karaka*. Cf. also Mvy (IF) 8613: *śramaṇakāarakāḥ* and 8648: *catvāraḥ śramaṇakāarakā dharmāḥ*.

³⁸⁰ The word *te* is used as an instrumental in apposition to *[ā]kruṣṭe<na>*, *roṣitena* and *bhaṇḍitena*; cf. BHSG §§ 20.20; 22; 63.

³⁸¹ See BHSG § 34.20: 'The ... productive gerundive suffix is *itavya*, added to thematic present stems.'

§ 4.10³⁸⁴

(śṛṇu tva)_(53v2)m āyusman. yas te 'bhūt pūrvam āśāsakah³⁸⁵ — kac cid³⁸⁶ ahaṃ labhe-
yam³⁸⁷ svākhyāte dharmavinaye pravrajyām upasa(m)pada(m) [bh](i)kṣubh[ā]v(am)
—, s(a³⁸⁸ tva)_(53v3)m etarhi pravrajita upasaṃpannaḥ ○ pratirūpeṇopādhyāyena
pratirūpābhyām ācāryābhyām³⁸⁹ samagreṇa saṃghena [jña]_(53v4)pticaturthena
karmmaṇā akopye○nāsthāpanārheṇa.

§ 4.11.1³⁹⁰

yattra varṣaśatopasaṃpannena bhikṣuṇā śikṣāyām śikṣi[t](a)[v]y(am), ta_(53v5)tra
tadahopasaṃpannena. (yatra tadahopasaṃpannena, tatra varṣaśatopasaṃpannena)³⁹¹ iti.
yā○ttra samānaśīlatā samānaśikṣatā samānapratītimokṣasūtroddeśatā, sā (te)³⁹² 'dyā-
gre_(53v6)nārāgayitavyā na virāgayitavyā.³⁹³

³⁸² For [ā]krūṣṭe(na) ... *pratibhaṇḍayitavyam*, see Mvy (IF) 8649–8652 and Bhī-Vin (Mā-L) § 69 [51.16–19].

³⁸³ Ms reads *adhyāpatsyase*. See 50v2–3.

³⁸⁴ ≈ WILLE 1990: 152 (GBM 2.129r4–6), Upj (re-ed.) § III.iv.1 and BhīKaVā (re-ed.) 31a5–b1. Cf. VinSūVṛSv (B/G) 12.19–23 (VinSūVṛSv (TU) 3: 60.16–22). Cf. also Upas-v §§ II 1a–b.

³⁸⁵ See SWTF s.v. *ā-śāsaka*. Cf. also PW s.v. *śās* + *ā*.

³⁸⁶ See SWTF s.v. *kac-cid*, 2, CPD s.v. *kacci*, 2 and NPED s.v. *kacci*, (i).

³⁸⁷ Here and in WILLE 1990: 152 (GBM 2.129r4–6) *labheyam* (act.) is used, while Upj (re-ed.) § III.iv.1, BhīKaVā (re-ed.) 31a5 and VinSūVṛSv (B/G) 12.21 (VinSūVṛSv (TU) 3: 60.19) use *labheya* (med.). In this context, med. is preferable.

³⁸⁸ See WILLE 1990: 152 (GBM 2.129r5), Upj (re-ed.) § III.iv.1 and BhīKaVā (re-ed.) 31a5. For solecisms, see Ai.Synt §§ 276, 282.

³⁸⁹ The words *pratirūpābhyām ācāryābhyām* are in the dual. That means that two monks called instructors (*ācārya*-) have to be present at a Buddhist ordination, at least amongst the (Mūla)-sarvāstivādins, together with a preceptor (*upādhyāya*-). There are five types of instructors and two types of preceptors according to Pravṛ-v (Tib.) 2.128.7–20 and Taishō 24, no. 1453, 455c14–24 (= Upj (re-ed.) Chinesischer Text A, § I.2.2); cf. SAKURABE 1964: 29. However, VinSūVṛSv (B/G) 8.27–28 (VinSūVṛSv (TU) 2: 61.21–22) describes four types enumerated in VinSū 1.38 as instructors. Among them, an executor of legal acts (*karmakāraka*-) and an admonisher in private (*raho'nuśāsaka*-) are presumably related to the ordination ceremony and intended here; cf. VinSūVṛSv (B/G) 9.28–10.14, 10.26–30 (VinSūVṛSv (TU) 2: 64.8–65.12; 3: 57.4–10). A detailed investigation on roles of instructors among the (Mūla)sarvāstivādins is a desideratum.

³⁹⁰ ≈ WILLE 1990: 152–153 (GBM 2.129r6–130v2), Upj (re-ed.) § III.iv.2 and BhīKaVā (re-ed.) 31b2–3. Cf. VinSūVṛSv (B/G) 12.24 (VinSūVṛSv (TU) 3: 60.23–24).

³⁹¹ See WILLE 1990: 153 (GBM 2.130v1), Upj (re-ed.) § III.iv.2 and BhīKaVā (re-ed.) 31b2.

³⁹² See Upj (re-ed.) § III.iv.2, BhīKaVā (re-ed.) 31b2–3 and WILLE 1990: 153, note 32.

³⁹³ See BHSD s. vv. *ārāgayati*, *virāgayati* and SWTF s. vv. *ā-(rāgaya)*, *ā-rāgayitavya*.

§ 4.11.2³⁹⁴

adyāgreṇa te upādhyāsyāntike³⁹⁵ pitṛsaṃjñā <upa>sthāpayitavyā, upādhyāyenāpi tavā_(53v7)ntike putrasaṃjñā upasth[ā]payitavyā.

§ 4.11.3³⁹⁶

adyāgreṇa te upādhyāyo yāva(j)jīvam upasthāpayitavyaḥ,³⁹⁷ upādhyāyenāpi tvam g[l]ā(na) _(54r1) upasthāpayitavyaḥ āmaraṇāya⁺ vā⁺ vyutthānāya³⁹⁸ vā •.

§ 4.11.4³⁹⁹

adyāgreṇa te sagauraveṇa viharttavyaṃ sapratīṣena⁴⁰⁰ sabha[y](ava)_(54r2)śavarttinā⁴⁰¹ sabrahamacāriṣu sthavireṣu madhyeṣu navakeṣu.

§ 4.11.5⁴⁰²

adyāgreṇa te uddeṣṭavya{m}m* paṭhitavyaṃ svādhyāyitavyaṃ, skandhakaṣaḥ_(54r3)laṃ dhātukaṣaḥ karaṇīyaṃ⁴⁰³ āyatanakaṣaḥ⁺ pratītyasamutpādaḥ⁴⁰⁴ +sthānāsthānakaṣaḥ,⁴⁰⁵ dhurā⁴⁰⁶ ca te na nikṣeptavyā a_(54r4)prāp[t]asya prāptaye anadhigatasyādhigamāya asā<(kṣā)>tkṛtasya sākṣātkriyāyai.

³⁹⁴ ≈ WILLE 1990: 153 (GBM 2.130v2), Upj (re-ed.) § III.iv.3 and BhīKaVā (re-ed.) 31b3–4. Cf. VinSūVṛSv (B/G) 12.27 (VinSūVṛSv (TU) 3: 60.28–29). Cf. also Upas-v §§ II 3.4a–b and MsRemains 1 Obverse 4 (p. 5).

³⁹⁵ See BHSD s.v. *antike* and SWTF s.v. *antike*, 4.

³⁹⁶ ≈ WILLE 1990: 153 (GBM 2.130v3), Upj (re-ed.) § III.iv.3 and BhīKaVā (re-ed.) 31b4–5. Cf. Upas-v §§ II 3.3a–b.

³⁹⁷ For the meaning of the causative of √*sthā* + *upa*, see SAKAMOTO-GOTO 1993: § 8.4 (p. 285). Cf. also BHSD s.v. *upasthāpayati*, 3, 4 and 5.

³⁹⁸ Ms reads *vātyutthānāya* instead of *+vā⁺vyutthānāya*. See WILLE 1990: 153 (GBM 2.130v3) and Upj (re-ed.) § III.iv.3.

³⁹⁹ ≈ WILLE 1990: 153 (GBM 2.130v3–4), Upj (re-ed.) § III.iv.4 and BhīKaVā (re-ed.) 31b5. Cf. VinSūVṛSv (B/G) 12.28–29 (VinSūVṛSv (TU) 3: 61.2). Cf. also MsRemains 1 Obverse 2–3 (p. 5).

⁴⁰⁰ See Mvy (IF) 1781, BHSD s.v. *sa-pratīśa* and SWTF s.v. *sa-pratīśa*.

⁴⁰¹ See BHSD s.v. *vaśavartin*.

⁴⁰² ≈ WILLE 1990: 153 (GBM 2.130v4–6) and Upj (re-ed.) § III.iv.5. Cf. VinSūVṛSv (B/G) 12.29 (VinSūVṛSv (TU) 3: 61.3).

⁴⁰³ Cf. WILLE 1990: 153 (GBM 2.130v5) and Upj (re-ed.) § III.iv.5 reads *skandhakaṣaḥ karaṇīyaṃ dhātukaṣaḥ* instead of *skandhakaṣaḥ dhātukaṣaḥ karaṇīyaṃ*. The difference in position of *karaṇīyaṃ* is probably due to a scribal error in this *Karmavācanā* manuscript.

⁴⁰⁴ Ms reads °*kośalaṃ*.

⁴⁰⁵ Ms reads °*kośalaṃ*.

⁴⁰⁶ Presumably, this word is declined here as feminine; cf. OBERLIES 2019, § 32.d (OBERLIES 2001, § 28.2d) and NPED s.v. *dhura*, 2. Cf. also BHSD s.v. *dhurā-tuṇḍa*, °*ḍaka*.

§ 4.11.6⁴⁰⁷

imāni ca te mayā audārikaudā_(54r5)rikāṇi śikṣāpadāny ākhyātā_{Oni}. anyā⟨ni⟩
⁺cānva[r]dhamāsaṃ⁴⁰⁸ prātimokṣasūtroddeśa uddiś⟨y⟩amāne śroṣyasi, _(54r6) anyāni ca te
 ā[c]āryopādhyāyā grāhayiṣyaṃti samānopādhyāyāḥ samānācāryāḥ ā⟨la⟩ptakāḥ
 saṃlaptakāḥ saṃs[t](u)[ta]kāḥ _(54r7) sapremakāḥ ||.

§ 4.12⁴⁰⁹

eṣa tvam upasaṃpanno varaprajñasya śāsane •
 yathemāṃ na virāgayasi⁴¹⁰ durlabhāṃ kṣa[n](asa)m(padaṃ.)
 (prāsādikasya) _(54v1) pravrajyā pariśuddhasyopasaṃpadā •
 ākhyātā satyanāmnā vai sambuddhena prajānatā • ||.⁴¹¹

§ 4.13⁴¹²

eṣa tvam ā[y](uṣmann upasaṃpanno) _(54v2) ’pramāde⟨na⟩⁴¹³ saṃpādaya • ||◎||

⁴⁰⁷ ≈ WILLE 1990: 153 (GBM 2.130v6–7) and Upj (re-ed.) § III.iv.6. Cf. VinSūVṛSv (B/G) 12.30–31 (VinSūVṛSv (TU) 3: 61.6).

⁴⁰⁸ Ms reads *vā tānva[r]dhamāsaṃ* instead of ⁺*cānvardhamāsaṃ*; cf. Upj (re-ed.) § III.iv.6. Cf. also WILLE 1990: 153 (GBM 2.130v7).

⁴⁰⁹ ≈ Upj (re-ed.) § III.iv.7. Cf. VinSūVṛSv (B/G) 13.1–4 (VinSūVṛSv (TU) 3: 61.9–13).

⁴¹⁰ Upj (re-ed.), p. 63, note 429: ‘B. JINANANDA (Upj(J) S. 26, Anm. 94): “Should be *virāgesi* for the sake of a Prosody”.’

⁴¹¹ See Pravṛ-v (4): 38.17f. (53r10) with 64, note 170 (No. 2382/53+224 of the Schøyen collection) and Bhī-Vin (Mā-L) § 69 [52.1–4].

⁴¹² ≈ Upj (re-ed.) § III.iv.7. Cf. VinSūVṛSv (B/G) 13.6 (VinSūVṛSv (TU) 3: 61.16–17).

⁴¹³ See Upj (re-ed.) § III.iv.7, VinSūVṛSv (B/G) 13.6 (VinSūVṛSv (TU) 3: 61.16) and Pāṇḍ-v § 7.5.12.